THE UNIVERSITY *of* EDINBURGH

The Rough Ground of Character:

A Philosophical Investigation Into Character Development, Examining a Wilderness Expedition Case Study Through a Virtue Ethical Lens

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Dedication

For Amanda

It is with you that I have come closest to having a *teleia philia* (VIII 3§6). Thank you for sharing your vision of *eudaimonia* with me, and bringing such depth and meaning to our moral journey, both on and off the trail.

For Findley

Your coming into existence halfway through this project brought a purpose and reality to what might have remained an academic exercise. For Plato's warning, that one's character is greatly influenced by one's upbringing (II 3§2), has been a constant thought since your birth. Know that as your father, I have striven, however fallibly, to model and instill within you the many virtues examined within this thesis.

Declaration

I have composed this thesis, and the work therein is my own. No part of this thesis has been submitted for any other degree or professional qualification.

Signed: V. Paul Stonehouse Date: 9 August 2011

Publications

Part of the research presented in this PhD thesis has been published in the following:

Beames, S., & Stonehouse, P. (2007). Individual liberty and social order on expeditions. *Horizons, 40*, 22-24.

Stonehouse, P. (2007). Recording in the wilds: A reflection on research-technology needs on an expedition. *Australian Journal of Outdoor Education, 11*(1), 47-49.

Stonehouse, P. (2009). Virtue ethics and expeditions. In S. Beames (Ed.), *Understanding Educational Expeditions* (pp. 17-23). Rotterdam: Sense Publishers.

Stonehouse, P. (2011). The rough ground of character: A philosophical investigation into character development on a wilderness expedition through a virtue ethical lens [Presentation abstract]. *Journal of Outdoor Recreation, Education, and Leadership*, *3*(2), 108-111.

Stonehouse, P., Allison, P., & Carr, D. (2011). Aristotle, Plato, and Socrates: Ancient Greek perspectives on experiential learning. In T. E. Smith, & C. Knapp (Eds.), *Sourcebook of experiential education: Key thinkers and their contributions* (pp. 18-25). New York: Routledge.

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Abstract

There is a long-held assumption that Outdoor Adventure Education (OAE) can develop character. However, little research has explored this belief. While many practitioners, and some scholars, remain committed to character development through OAE, the literature also reveals a growing body of discomfort and suspicion surrounding this assumption. This dissent centres on the vague nature of the term "character," and the moral philosophical complexities surrounding the concept of character itself. Until "character" is more clearly explicated, any resolution to the current confusion is unlikely.

This thesis employs Aristotle's virtue theory, as espoused in his *Nicomachean Ethics*, to articulate an understanding of character. Although several scholars have used virtue ethics, commonly referred to as character ethics, to support their claims of character development through OAE, these treatments have been preliminary, warranting this more detailed account.

When viewed from this virtue ethical perspective, the question, "Can character be developed through OAE?," becomes problematic. For Aristotle cautions that different subjects of inquiry yield differing levels of accuracy, and with regard to ethical investigations, such as those into character, one must be content to "indicate the truth roughly and in outline" (I 3§4). Further complicating the matter, Aristotle asserts that virtue, a disposition, and the building block of character is gradually and arduously inculcated over long periods of time (I 7§16).

While virtue theory implies that radical character transformation is, in any context, unlikely over brief stints of time, this does not mean that OAE programmes are of little moral worth. To the contrary, a detailed examination into a virtue ethical understanding of character suggests that certain elements of OAE programmes may

have strong moral relevance. This relevance is found in Aristotle's three conditions that cultivate the development of virtue, conditions readily found within many OAE courses: moral reflection; moral practice; and sharing in the moral lives of others.

Drawing on my own interest and experience within OAE, an expedition seemed an ideal setting to explore the presence and content of Aristotle's three conditions. In hope of discovering this moral narrative, a qualitative case study was conducted on a two-week wilderness expedition in the Adirondack Mountains of New York. The expedition was a first-year transition experience for students attending a Christian liberal college in the United States. Utilising interviews as a primary method, and observations and texts as secondary methods, the research explored the participants' expedition experience from a virtue ethical perspective.

A thematic analysis revealed that participants reported reflecting on their moral lives in both formal (e.g. group reviews, solo, journals) and informal (e.g. while hiking and performing camp chores) settings. Similarly, whether through the mental and physical endurance required in off-trail navigation, or the care expressed through the acts of service and gracious tolerance necessitated by the social demands of expeditionary life, the participants viewed their wilderness travel as a constant opportunity for moral practice. Lastly, the participants identified the community formed on their expedition to be integral to their increased moral self-perception.

Although a virtue ethical perspective precludes claiming anything definitive regarding the participants' character development, at the least, the expedition can be said to have contributed to their moral journey in ways that are directly relevant to their character.

Preface

Like most young boys, I, too was fascinated with the "Knights of the Round Table" and often slew dragons in sleep and play. While I remember being attracted to the knights' prowess, I now see that it was their character that captivated me. Ethics, morality and character have all been long-term interests of mine, and although never a knight, I have had adventures of a different kind.

One such adventure occurred in 1999 when my wife and I took six months to walk the 2100-mile Appalachian Trail. During this expedition, through observation of myself and others, I began to see outdoor adventure as a means to moral growth. The physical challenges of traversing difficult terrain, the reflective space afforded by living at three miles an hour, and the profound revelations that come from being in a small community with others, seemed to provide a grooming ground for character.

In the years since, while leading many others through the wilderness, my interest in the unique potential of expeditions for ethical formation has only increased. I now know that many others have also made similar connections, but like my own, their observations remained largely anecdotal. It was not until my exposure to Aristotle's character-based virtue ethics that I contemplated a more academic treatment of character development through outdoor adventure education (OAE). The following thesis charts this investigation.

Justification

"Outdoor adventure education develops character." Belief in this statement has a rather long and complicated history. The source most often credited with this idea is William James' (1949, pp. 311-328) 1907 address, "The Moral Equivalent of War." There, James praises the martial virtues (e.g. service and tenacity) war forms within

the soldier, but laments the moral loss that inevitably accompanies combat. Instead, he suggests a conscription of a different sort, one "against Nature …. where the military ideals of hardihood and discipline would be wrought into the growing fiber of the people" (1949, p. 325). By the 1940s, Kurt Hahn (1947), co-founder of Outward Bound, referenced James' Moral Equivalent, and suggested that "conquering adversities on a sailing or mountaineering expedition" can "reveal, test and train character" (p. 4).

This belief in OAE's capacity to develop character persists anecdotally amongst many practitioners (e.g. Council of Ontario Outdoor Education, n.d.; Gookin & Leach, 2009, p. 5; Outward Bound International, n.d.). Scholars, however, appear more reticent to make these moral claims, possibly recognising the problematic nature of proving character's development (e.g. Martin, 2010, p. 9). These difficulties are poignantly raised by Brookes (2003b, 2003c) in two seminal articles that trenchantly critique not only the possibility of character development through OAE, but the very idea of character itself.

Yet, there are some scholars who are still convinced that OAE remains a viable means of developing character. These, decidedly American, scholars (e.g. Hunt, 1996a; Martin, Bright, Cafaro, Mittelstaedt, & Bruyere, 2009; Martin, Cashel, Wagstaff & Breunig, 2006, p. 92) frequently cite virtue ethical theory to bolster their claims. However, these allusions to virtue ethics, sometimes referred to as character ethics, are often unnuanced and merely gloss any explanation of why OAE might develop virtue-based traits of character.

Thus, the question of character development through OAE appears to be at an impasse. In sum, while scholars remain divided as to whether such ethical transformation is even possible, many practitioners hold on to the belief that they are fostering moral change within their participants.

This thesis offers a way through the impasse. By providing a detailed account of virtue ethics, as principally espoused in Aristotle's *Nicomachean Ethics* (Trans.,

1999), I examine what relevance, if any, a virtue ethical account might have to character development through OAE. Further, in an effort to connect this theory with practice (Gass, 1992), to make the scholar relevant to the practitioner, I investigate the moral narratives of an expedition's participants through a virtue ethical lens.

While there are doubtless other approaches that might be taken, I believe that a virtue ethical perspective at once accounts for the practitioners' conviction in character's development, for some scholars' reservations regarding it, and for the remaining scholars' hope in OAE's potential to inculcate virtue.

Thesis at a Glance

The following paragraphs describe each of the thesis' chapters in brief, and explain how each one contributes to the document as a whole.

Chapter 1 – Outdoor Adventure Education and Character

The opening chapter frames the thesis within the broader discipline of Outdoor Education, and locates my specific interest in wilderness expeditions. The many sources that have led to the belief that character is developed through OAE are discussed, before introducing a growing body of scholarship that questions this long-held claim. Since many of these scholarly reservations are philosophical in nature, I propose a philosophical examination of virtue ethical theory's relevance to character development within OAE. Further, I propose a qualitative inquiry into the moral narratives of an expedition's participants, analysed from a virtue ethical perspective.

Chapter 2 – The Virtue of Character

When one speaks of character, one generally is referring to "good" or "bad" character. However, to employ these terms is to use them in a moral sense. Discussions of character, therefore, quickly turn towards moral philosophy. This chapter thus opens detailing the relevance of virtue theory, over other ethical traditions found within Western Civilization, to this research into character development through OAE.

A bulk of the chapter is given to an exegesis of Aristotle's account of character as found within his *Nicomachean Ethics* (Trans. 1999). I justify this detailed account for several reasons. First, while character is, without question, a thread running throughout Aristotle's argument, specific references to it are relatively infrequent. The reader is left to construct an understanding of character for him or herself. Second, it is this detailed account that has been missing within the OAE literature. Without such an account, it is difficult to foresee others becoming convinced of its merit.

After putting forward Aristotle's argument, including several conditions helpful to virtue inculcation (reflection, practice, and the shared life), I highlight the limitations of his theory, and more precisely locate this thesis within certain veins of the virtue tradition.

Chapter 3 – Why Aristotle? The Character Education Movement

One familiar with the literature available on "character" might ask why I did not reference the growing resources loosely grouped under the "character education movement"? This chapter examines many of the limitations found within the character education literature. Numerous examples, citing its often uncritical and non-theoretical treatment of character are given. These shortcomings are further exacerbated by a general lack of philosophical justification for its moral claims. This deficiency is particularly revealed in the recent efforts to find a psychologised morality. Utilising Dunne's (1993) virtue ethical work, from which this thesis takes its title, the chapter closes with a final critique of the character education movement's tendency to view the development of character as merely the acquisition of a skill. For these reasons, and others, I contend that an Aristotelian treatment of character is appropriate to this research.

Chapter 4 – Methodology

As the conclusion to the first chapter attests, on account of OAE's strong orientation towards praxis, I feared that without contextualising virtue ethics' relevance to an expedition, the full significance of Aristotle's perspective on character might be lost.

This chapter, then, provides the methodology used during the qualitative case study into character development on a wilderness expedition. My guiding ontological and epistemological positions are described before recounting the processes of piloting and finding a case study to research: one of Gordon College's (a small Christian Liberal Arts College in the Eastern US) wilderness expeditions. The methods used to collect (primarily two interviews with each participant) and thematically analyse the data are then discussed. The chapter closes with an appeal to the reader regarding my craftsmanship and trustworthiness as a researcher, and the reasons why I believe the findings may be generalisable beyond this specific case.

Inter-chapter Section: Setting the Scene

This brief section serves two purposes. First, it develops the context of the qualitatively investigated expedition for the reader. Issues such as history, demographics, curriculum, and the location of the journey are discussed. Second, the empirical part (Chapters 5-9) of the thesis is introduced. This section closes noting some of the challenges I encountered in rendering the participants' perspectives into the analysis chapters.

Chapter 5 – What is Character?

This opening analysis chapter examines participant responses to the questions asked in the first interview: What is Character?; Can character be developed or undermined?; and How does one know what kind of character one wants? The purpose of these questions was two-fold. First, the participants' responses to these general, non-OAE specific questions provided an interpretive context for their expedition-specific responses during the second interview (examined in Chapter 9). That is, whether the participants thought their character was developed on the expedition (a second interview question) was largely dependent on their understanding of character (a first interview question). Second, a supporting purpose for the questions in this chapter is their service as a moral educational example. For the conversation between researcher and participants, regarding these broad characterological questions, exemplifies a kind of dialogue that may be helpful for outdoor adventure educators interested in morally developing their students. Further,

as a case study, the participants' moral perspectives contribute to the greater knowledge accumulation within OAE.

Chapter 6 – Aristotle's Conditions for Virtue

This chapter examines the participant responses to virtue-ethically motivated questions asked in the first interview: What is the role of reflection in character development?; What is the role of practice in character development?; and What is the role of others in one's character development? Like Chapter 5, these non-OAE specific questions provided an interpretive context for similar expedition-specific questions asked in interview two (and examined in Chapter 8): Did the expedition offer opportunities to reflect on your character?; Did the expedition offer opportunities to carry out actions related to your character?; and Did others make an impact on your character during this expedition?

Chapter 7 – Expected Influences of the Expedition on Character

There were several motivations for asking the participants, in the first interview, if they expected the expedition to have an impact on their character. Since a willingness to change has been identified as a condition for change (Gordon, Houghton, & Edwards, 1999, p. 16), the participants' expectations provided an interpretive context for whether they thought their character was impacted by the expedition, a question asked in second interview, and examined in Chapter 9. This question also served to identify the elements of an expedition that the participants foresaw as relevant to character development. By exploring the moral relevance of such elements, I hoped to make recommendations for those interested in ethical formation through expeditions.

Chapter 8 – Aristotle's Conditions for Virtue on the Expedition

This chapter explores the participants' responses, given during the second interview, to whether the expedition afforded opportunities to exercise Aristotle's conditions for virtue – reflection, practice, and the shared life with others. If the participants claimed to have experienced these conditions, then one might suggest, from an

Aristotelian perspective, that their character may have been impacted, even if only in a very small way, through participation on the expedition.

Chapter 9 – Perceived Influences of the Expedition on Character

This final analysis chapter answers the question that gave rise to this thesis: Was your character impacted by this expedition? To help answer this complicated question, asked during the second interview, character development in a qualified sense is differentiated from character development in a complete sense.

Chapter 10 – Conclusion

This chapter concludes the thesis. It begins by noting the limitations of the research. The central findings of the thesis are then highlighted, and recommendations made in light of them. Next, the thesis' connections to broader issues within OAE are discussed. Finally, and in conclusion, an analogy is made by likening expeditions to "travelling monasteries." For much like monasteries, expeditions provide sanctuary to a small community of people, in an austere wilderness environment, striving daily for moral growth, sometimes together, sometimes apart, but only through the accountability and encouragement of one another. Thus, in their likeness to travelling monasteries, expeditions can provide moral communities, and with them, the (qualified) development of virtue.

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Many people deserve thanks for the completion of this thesis. Pete Allison and David Carr, my supervisors, have patiently endured through this long process, and tirelessly offered their expertise and support. Their insight and discernment have greatly improved this work, and inspired me as a scholar.

I would like to note my appreciation for Gordon College's La Vida Center for Outdoor Education and Leadership. Nate Hausman (Director of La Vida's Adirondack Expeditions), in particular, went out of his way to accommodate the needs of my field research. I would also like to express my gratitude for the

expedition participants, and their willingness to offer their moral narratives for analysis.

I began my PhD studies with fellow students, John Telford and Matt Goodyear. I can't imagine better colleagues. "St. John and Matty" were a constant source of encouragement, and routinely reminded me of their belief in my project. Some of my fondest memories are our efforts to mix "business with pleasure," attempting to hold academic discussions while clambering over Scottish mountain ridges, or sitting by the fire at the Single Malt Whiskey Society. I continue to grieve the tragic loss of Matty, and treasure the many conversations we shared while training for The Seven Hill's of Edinburgh Race – as I re-read the thesis, I can still spot his influences.

Simon Beames, a lecturer at the University of Edinburgh, made himself available throughout this project, and answered my endless questions with patience and practical insight, giving me the perspective that I so often lost. Even more importantly, he opened his home and hearth, never missing a chance to celebrate even the smallest milestone in my research process.

Kellian Klink, a research librarian at Minnesota State University, Mankato, lent her expertise to the thesis. On numerous occasions she forwarded bibliographic materials I was unable to secure in Edinburgh. While this alone deserves acknowledgment, I would like to publicly recognise her service in carefully reading through the entire thesis and offering numerous helpful suggestions.

Isaiah Lankam, a colleague at Simpson University, must also be thanked for his assistance with the final formatting of the thesis. His eye for detail and gifting as a stylist helped to make this end result far more aesthetically pleasing.

By awakening my interest in philosophy and introducing me to virtue ethics, Jasper Hunt, my advisor at Minnesota State, Mankato, has influenced this endeavour from the beginning.

I would also like to mention my aunt, Cathy Stonehouse, for her faithful encouragement throughout the process. Having gone through it herself, her sympathetic tone and depth of understanding often provided the lift I needed to continue.

My mother and father somehow struck a perfect balance in their support of the thesis. They seemed to intuitively know when to inquire of my progress, and when to leave the subject alone! They regularly affirmed the value of the topic, and supported my family in both emotional and practical ways.

Lastly, I would like to acknowledge, again, my debt to Amanda and Fin. Amanda, "loving is the virtue of friends" (VIII 8§4), and we've managed to end yet another chapter closer together, rather than farther apart. I could not have done it without you, and the degree seems as much yours as mine. Fin, your advice to "hurry up and become a doctor, so that you can come out and play" provided the needed motivation as fatigue set in. Now let's get to that serious business of pursuing *otium sanctum* together …

Abbreviations and Ancient Citation Conventions

Abbreviations

ACES – Affirmation/Appreciation, Challenge, Exhortation

(A)LOD – (Assistant) Leader of the Day

BSES – British Schools Exploring Society

CAQDAS – Computer Assisted Qualitative Data Analysis Software

COEO – Council of Outdoor Educators of Ontario

ICD – Informed Consent Document

IEE – Integrative Ethical Education

IRB – Institutional Review Board

LEA – Local Education Authority

MEW – Moral Equivalent of War

NE – Nicomachean Ethics

NOLS – National Outdoor Leadership School

OAE – Outdoor Adventure Education

SHERPPA – Service, Honesty, Encouragement, Respect, Patience, Positive Attitude

WEA – Wilderness Education Association

Citing Ancient Sources

Within this thesis, several different types of notation are used to cite works of antiquity. The three most prominent styles are described below.

Plato's works use Stephanus (see introduction to Plato, trans. 1954, p. 16) pagination. For example, in *Apology* 38a, the work cited is Plato's *Apology*. The number "38" is page 38 of the Stephanus edition. The letter "a" is section "a" on page 38.

When citing Aristotle's *Nicomachean Ethics* (e.g. VI 5§2), I have used the notation employed by Irwin's (1999, pp. xxv-xxvi) translation, which is based on the chapter sections found in Carl Zell's 1820 edition. In the above example: the Roman numeral is the book within the *Nicomachean Ethics* (VI); the number after the Roman numeral (5) is the chapter within the book; and the number after the "§" symbol is the section within the chapter.

On occasion, when quoting scholars, or referring to other works within Aristotle's corpus, the Bekker notation (see Irwin, 1999, p. xxvi) system is used (e.g. 1094a10). Here, the "1094" refers to page 1094 of Bekker's 1831 edition. The "a" signifies the left-hand column of page 1094, and the "10" represents the line number on this same page.

Chapter 1

Outdoor Adventure Education and Character

This chapter has four aims, each given its own section. The first section describes the context of the study within the increasingly broad practice of Outdoor Education. The second section identifies a variety of influences, within in the literature, that have contributed to the assumption that participation in outdoor adventurous activities develops character. The third section airs both scholars and practitioners' growing levels of discomfort and suspicion regarding these assumptions. The last section, by way of a virtue ethical perspective on character, suggests a philosophical resolution of this tension, emphasising outdoor adventure education's potential to foster empathic aspects of character – a potential demonstrated by this research's case study of a wilderness expedition.

1.1 Framing the Thesis Within the Discipline of Outdoor Education

This section frames the thesis within the broader field of Outdoor Education, and describes the holistic approach employed in the literature review.

1.1.1 Outdoor Adventure Education

The term "Outdoor Education" was first coined in the 1940s (Raiola & O'Keefe, 1999, pp. 48-49). The practice is now more than 70 years old, but the bulk of its

development has occurred in the last 45 years (Higgins, Loynes & Crowther, 1997, p. 7). During this time, it has grown to incorporate a wide number of activities and foci. A general definition reads:

> Outdoor education is an experiential method of learning with the use of all senses. It takes place primarily, but not exclusively, through exposure to the natural environment. In outdoor education the emphasis for the subject of learning is placed on relationships concerning people and natural resources. (Priest, 1999, p. 11)

The Outdoor Education Tree (Figure 1.1) is a helpful image that captures the breadth of this practice (Lund, 1997; see also Priest, 1986, pp. 14-15). Working from the bottom up, the roots of the tree show its theoretical groundings: Greek thought, Deep Ecology, John Dewey, Aldo Leopold and Kurt Hahn. Conspicuously missing from this list, and important to any discussion of character and Outdoor Education, is the British history of exploration, whose influence will be examined later in this chapter. Continuing with the description, the soil in which these ideas have taken root is the progressive education movement, and relevant to this thesis, the broad field of experiential learning. Outward Bound, Scouting, the Camping Movement, and Recreational Activities form the trunk of the tree. The main branches are divided into Environmental Education and, more pertinent to this thesis, Adventure Education. The finer branches of the Adventure Education section are named: Expeditionary Education, Wilderness Education, and Challenge Education.

Similarly, Higgins, Loynes and Crowther (1997, p. 6) provide another visual description of Outdoor Education (Figure 1.2). Their image is a Venn diagram located within a box labelled "Safe and Professional Practice." Three overlapping circles share a centre called Outdoor Education. The circles are named: Outdoor Pursuits, Personal and Social Development, and Environmental Education.

Claims for character development within Outdoor Education are most often associated with the "branch" (see Figure 1.1) of Adventure Education. More specifically, this thesis focuses on the claims for character development within Wilderness Education and Expeditionary Education (see Figure 1.1). Comparably, the assumptions of character growth stem largely from the "circle" of Personal and Social Development (see Figure 1.2). However, as the conclusion of this thesis (see

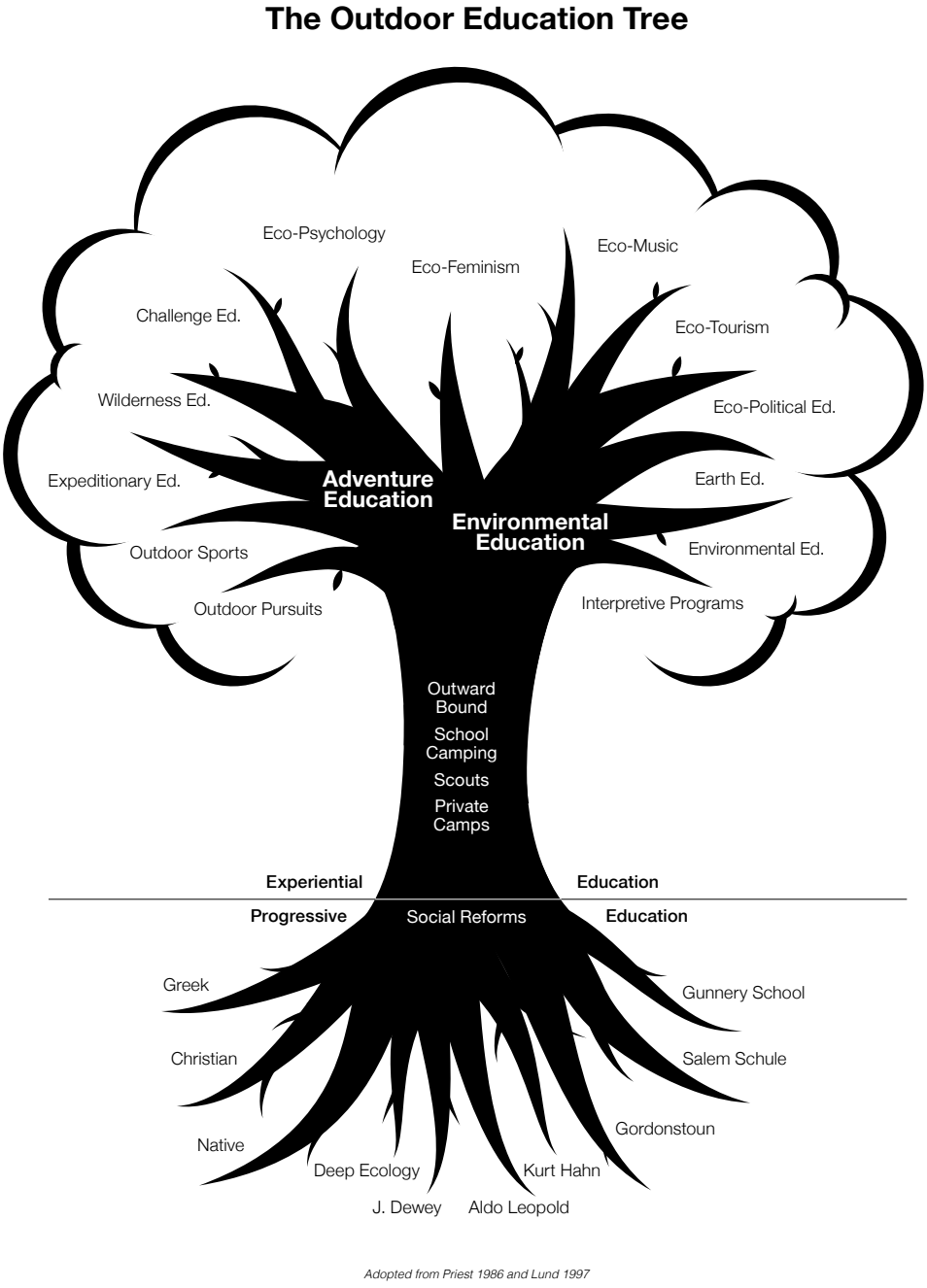

Figure 1.1. The Outdoor Education Tree. This diagram visually displays the development of Outdoor Education, from it foundational roots, to its discipline-specific branches (Lund, 1997).

subsection 10.4) will assert, character is not limited to "just one circle," but is better seen as a "fabric" (Sherman, 1991) woven throughout the whole of a life.

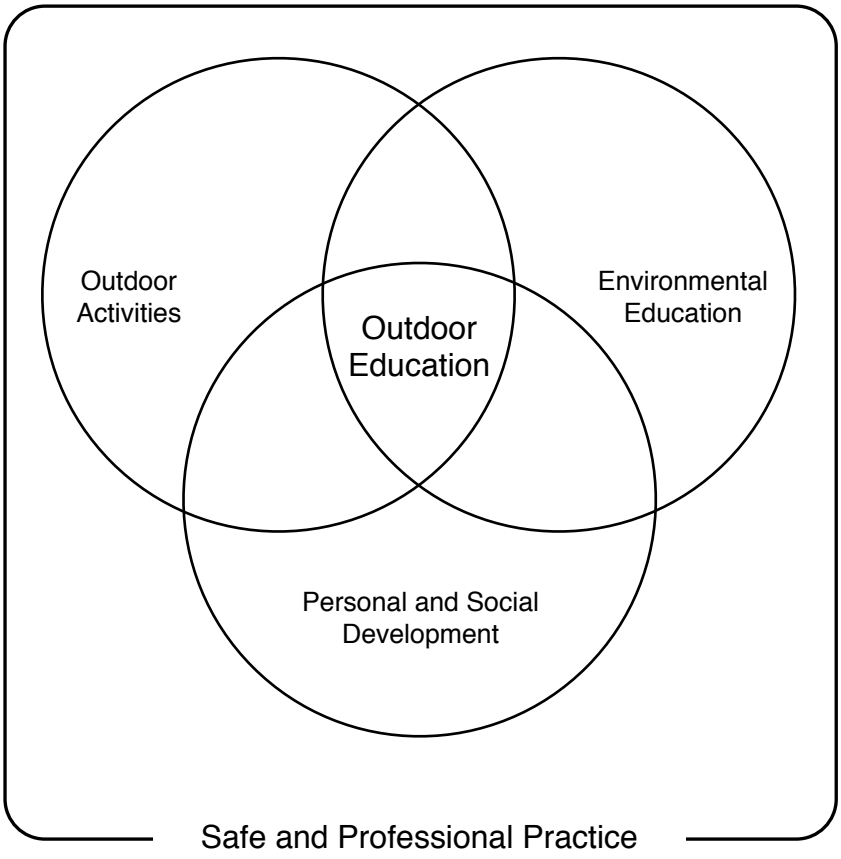

Figure 1.2. The three circles of Outdoor Education. A Venn diagram showing Outdoor Education as the synergy between three sub-disciplines (1997, p. 6).

In an effort to cope with the semantic range apparent within the Outdoor Education literature (e.g. Outdoor Education, Adventure Education, Expeditionary Learning, Challenge Education, Wilderness Education), I will consistently refer to this adventure-oriented wing of Outdoor Education as Outdoor Adventure Education (OAE), the term employed in two of the most relevant articles to this thesis (Brookes, 2003b, 2003c). In a few instances, intended meaning might have been misconstrued by substituting OAE for the particular term used by the author (e.g. challenge education). In such cases, I have used the author's more particular descriptor.

1.1.2 Outdoor Adventure Education Literature Review

The three principal (listed below) OAE journals are published on three different continents. Debating whether to provide three different – British, American, and Australian – accounts of character development in OAE, or one combined and introductory account, I chose the latter. In this initial exploration of character and OAE, it seemed best to survey the literature more broadly, and then, if warranted, differentiate in future studies between the countries. In the few cases where I thought it helpful to differentiate the origins, I have done so. The following briefly outlines the methods and breadth of my OAE literature search.

In hope of attaining greater rigour, I employed a variety of searching techniques. Utilising Dialog, an on-line database, I searched the three principal Education Indices: British, American, and Australian. I began by using each of the indices' thesaurus feature to identify the appropriate keyword descriptors for this research into character development through OAE. I then cross-referenced the resultant descriptor list with the keywords listed for articles (e.g. Brookes, 2003b, 2003c) I already knew to be relevant to the thesis. This process led to the following Boolean search criterion:

> (experiential learning OR experiential education OR outdoor education OR outdoor activities OR outdoor leadership OR adventure education OR adventure learning OR discovery learning OR recreation leadership OR environmental education OR holistic approach) AND (character development OR character education OR character training OR character building OR character OR virtue OR virtues OR virtues in literature OR virtuous).

I read through the titles, abstracts, and keywords produced in this initial search, looking for any resources that discussed, or made reference to, character within the broad field of Outdoor Education. Bibliographic citations from the relevant results were then downloaded into Bookends™, a reference management software (see Appendix 2), and sorted into a variety of categories: to download; to photocopy; to inter-library loan. With the initial search completed, I then created a "scholar alert" in Dialog, which automatically ran my criterion over the indices each month, and emailed me any "hits." In order to avoid missing any recently published articles that might be relevant to the research, I made use of this feature up to the submission of this thesis.

I also used the above criterion to search SportDiscus, a database specialising in sport, health, and fitness. Although this database yielded only a handful of articles, it significantly broadened the compass of my search, since SportDiscus includes a vast number of Recreation and Environmental Education journals.

Finally, concerned that my criterion might have missed pertinent publications, I read through every article abstract from the three principal OAE journals: *The Journal of Adventure Education and Outdoor Learning; The Journal of Experiential Education; and The Australian Journal of Outdoor Education*.

Having located the focus of this thesis within the field of Outdoor Education, and described the techniques used to search the OAE literature, I now turn to the assumption, within this literature, that OAE develops character.

1.2 The Assumption That OAE Develops Character

This subsection traces some of the historical influences that have led to the assumption of character development through OAE: antecedents to the assumption; OAE as a "Moral Equivalent of War"; and contemporary attempts to link adventurous activities with character formation.

1.2.1 Antecedents to the Assumption of Character Development Within OAE Programmes

I have identified five chief antecedents: the Classical Greeks; sport; the camping movement; Scouts; and the use of expeditions for moral educational purposes. Since each is a literature unto itself, only brief mention is given to show their relationship to character development and OAE.

1.2.1.1 The Classical Greeks

"Character is Destiny" reads Heraclitus' famous dictum (Trans. 1923, Fragment 121). The pre-Socratic dialectic between Parmenides' "being" (everything stays the same) and Heraclitus' "becoming" (everything is in a state of flux) seems to have

favoured the latter: it is commonly held that change (e.g. moral growth) is not only possible, but is a human responsibility (Jones, 1970, pp. 14-18, 21-25). Many philosophers of Classical Greece, such as Plato and Aristotle, believed that one's character is not predetermined: one can choose to change it. Steeped in the classics, and interested in character formation, early outdoor adventure educators drew on Classical Greek thought for their inspiration.

OAE's debt to Plato is widely accepted (Hunt, 1996b, pp. 2-3, 1999, pp. 115-116; James, 1990, p. 7; Wurdinger, 1997, pp. 3-4). "Following a line of thought that probably goes back to Plato … not a few past educationalists … have regarded the outdoors as an important training ground for character" (Carr, 2004, p. 223). Most of these OAE references allude to the *Republic* (Plato, trans. 1987). In one instance, the foundations of an Outward Bound school are directly traced to Socrates and Thrasymachus' conversation about right conduct (Hunt, 1996b, p. 2). Wurdinger (1997, pp. 1-4) also credits Plato with three foundational contributions to OAE, one of which is the building of moral character. In a key passage of the *Republic*, Plato articulates the educational philosophy that has undergirded OAE. He notes that the two branches of education, one philosophical (broadly meaning intellectual pursuits), and the other physical,

> are not intended the one to train body, the other mind, except incidentally, but to ensure a proper harmony between energy and initiative on the one hand and reason on the other … , so we may venture to assert that anyone who can produce the perfect blend of the physical and intellectual sides of education and apply them to the training of character, is producing … harmony of far more importance. (411e-412a)

Aristotle is another Classical Greek philosopher to whom OAE is indebted (Hunt, 1999, pp. 116-117). Aristotle (trans. 1999, II 3§1-2), like Plato (*Republic,* Book V), believed moral virtue to be the key aim of education. He understood character to be a matter of virtuous habit: "we become just by doing just actions, temperate by doing temperate actions, brave by doing brave actions" (II 2§4). Outdoor adventure educators seem to have accepted Aristotle's view, assuming that the moral actions performed in the field (e.g. bravery, loyalty, and service), would result in lasting character change.

Although much more could be written about the Classical Greek influence on OAE, the examples given suffice to show a Greek influence on the assumption of character development within OAE programmes. I now turn to the second antecedent: sport.

1.2.1.2 Sport

A "core belief" within OAE has been that "physical activities provide an effective means of building character" (Barrett & Greenaway, 1995, p. 23). This association has been reinforced by similar sentiments regarding sport (ibid., p. 23). For example, the original intent of the Olympic games was not merely physical contest, but the "improvement of the whole man" (Bannister, 1955, p. 74). Similarly, in his now famous aphorism, "*mens sana in corpore sano,"* a healthy mind in a healthy body, the Roman poet Juvenal associated physical health with mental well-being in his tenth Satire (Trans. 1982, 10.356).

More pertinent to this research, Thomas Arnold, headmaster of Rugby School (1828-42), seems to have believed in a similar connection when he introduced sport into his curriculum to produce not just the mental well-being Juvenal spoke of, but a morally disciplined, responsible and self-reliant Christian gentleman (Barrett & Greenaway, 1995, p. 23). In the decades that followed, the public school message of *mens sana in corpore sano* spread throughout British society by way of recreational sport (ibid., 1995, p. 23). "Organized sport was perceived to be the single most important factor in the moral education of the boy, and by the 1870s had come to dominate the ethos of the public schools" (Rosenthal, 1986, p. 95). This belief in the moral value of sport continued into the twentieth century with philosophers and theorists of physical education, such as Charles McCloy (English, 1983, p. 41), contending "that character education is a historical and fundamental objective of a sound physical education program" (McCloy as quoted in Miller & Jarman, 1988, p. 72). This time-honoured association of physical activities with character development was naturally extended to OAE during its genesis in the 1940s.

Sport's relationship to character development has one further significance for OAE. Since the character traits often associated with these sports were "physical prowess,

courage, strength, endurance and aggression" (Cook, 2001, p. 44), it is not difficult to see their possible extension to jingoism (Cook, 1999, p. 158). "The character training supplied by sports was seen to be the best possible preparation for that jolliest of all sports, war" (Rosenthal, 1986, p. 96). Or, as the Duke of Wellington is alleged to have put it, the victory at Waterloo could be credited to the playing fields of Eton (see Cook, 1999, p. 162). As subsection 1.2.2's discussion of OAE as a Moral Equivalent of War will more clearly demonstrate, just as the character-building activities of sport were viewed as pertinent to preparation for war, so too with the wilderness activities of OAE. Thus, one frequently finds a militarily-imbued understanding of character within the OAE literature (e.g. Loynes, 2002, p. 115).

1.2.1.3 The Camping Movement

The third antecedent of OAE's assumption of character development is the camping movement. An association between camp and character can be seen in Australia, the US, and Britain.

In an 1890 to the 1960s history of the New South Wales camping movement, Georgakis and Light (2010) claim "that socio-moral development has long been an aim of this form of education" (p. 10). By way of example, early in the 20th century, in an effort to address the increasing urbanisation that educators feared would have a "corrupting influence on youth" (ibid., p. 6), the NSW Department of Education established a rural camp for urban males. Later, in 1938, a National Fitness Camp was created (ibid, p. 7). Within a few years, all of the Australian states had national fitness camping programmes. Referring to their camps specifically, the 1948 annual report of the NSW Department of Education claimed that the "experienced supervision and ideally drafted curriculum, furnish most desirable settings for character development" (pp. 58-59 of the report as cited in Georgakis & Light 2010, p. 8).

Similarly, issues of character appear to have also been an impetus behind the American camping movement. Eisner (2005) traces the movement's beginnings to 1861 when Frederick Gunn, a headmaster, took his pupils to the "Connecticut

wilderness with the idea that experience in nature and the outdoors … could lead to character building and emotional growth" (p. 10). Bond (2003, p. 15) credits Ernest Balch as starting the camping movement (1881) in part because of a US national interest to "toughen up its boys in the great outdoors in order to maintain its place in the world." Similarly, Seton, founder of the Woodcraft League, established in 1902, was also concerned about the "softening of the American character" (Bond, 2003, p. 16). Some time later, L. B. Sharp, who is credited with the first attempts to bring scholarly credibility to the educational value of camp experience (Raiola & O'Keefe, 1999, pp. 48-49), described a main purpose of camp to be the formation of character (Knapp, 2000, p. 9). Comparably, Laura Mattoon, a pioneer in the American camp movement, also believed that camping was a means to character formation (Martin & Cashel & Wagstaff & Breunig, 2006, p. 17). Affirming these claims, Ron Kinnamon, chair of the Character Counts Coalition (www.charactercounts.org), notes that camps have been leaders in character education (2003, para. 13), and have "known the importance of developing character for well over a hundred years" (ibid., para. 4). Indeed, the assumption that camping builds character must have been well established by 1929, as psychologists Dimock and Hendry conducted a quantitative multi-year study (criticised by Guilford, 1931, p. 325), attempting to determine the changes in campers' behaviour during a 6-week camp in Ahmek, Ontario, Canada. I will here refrain from commenting on their report, called *Camping and Character*, because a similar critique will be discussed in subsections 3.3.4, 4.2.3, and 4.2.3.

These long-standing American interests in camping and character have apparently continued, for in 2001, Smith, CEO of the American Camp Association, called character one of the four "C's" of camping (para. 7). Further evidence of this commitment to character is found in the American Camp Association (itself a member of the Character Counts Coalition) making character development the theme for its 2003 National Conference (Kinnamon, 2003, para. 1). Additionally, Baker (2008), in a comment pertinent to this research, and apparently cognisant of a common criticism directed at the camp industry, claims that even though most camps are of a short duration, they help develop positive character traits and can have effects that last a lifetime (para. 21).

Britain has also associated character with camp. Veevers and Allison (2011, p. 16) note that "in 1891, a demonstration camp was organised by the Board of Education … and by 1928, fifteen education authorities were organising school camps." Further, the Camps Act of 1939 legislated that some 50 camps be permanently established (Cook, 1999, p. 167). Speaking of these "camp schools," Skerrett (1944) said, "if character training and the formation of wholesome sentiments were more important than the accumulation of knowledge, then the camp school experiment had been worthwhile, for it undoubtedly provided unusual scope for the development of character" (p. 161). Thus, as Veevers and Allison (2011, p. 16) note, character education was, for some, a significant aim of the camp school movement in Britain. Cook (2001) highlights one reason for this interest in camp and character, observing that in the context of World War II, the Norwood Committee (discussed later) recommended "school camps" (p. 48) as a means to build character to prepare boys for war. However, others found moral use for camps in reaction to the effects of militarism. For it was, in part, a reaction to the militarism of World War I, that led the Woodcraft Movements to a "belief that 'Nature' was the great moral educator and … camp life … an antidote to the evils of industrialism" (Cook, 2001, p. 45).

In all of its guises, the camping movement's strong belief in character development – whether through physically challenging activities or the social demands of young people learning to live together in a camp's rural setting (Knapp, 2000, pp. 9-10) – was readily accepted by OAE (see also Georgakis & Light, p. 5).

1.2.1.4 The Scouting Movement

Like the camping movement, Scouting, with its moral emphasis on the benefits of outdoor adventure activities, is an important precursor of the assumption that character can be developed through OAE. This association is significant to this thesis, because Scouting's articulation and espousal of (a certain kind of) character development has inevitably influenced conceptions of moral growth within OAE.

Loynes (1999, p. 103) ascribes the genesis of OAE chiefly to two men – Baden-Powell and Kurt Hahn (discussed later) – albeit of different interests. Both were concerned with the "moral fibre" of youth, and saw the challenges of competing against nature as providing a means to physical, social, moral and spiritual growth. Recently back from the Second Boer War (1899-1902), Badan-Powell was concerned about "Britain's moral, physical, and military weakness - conditions that the Boer War seemed to announce" (Rosenthal, 1986, p. 3). He formed the Scouts to remedy this perceived weakness, and to build morally strong members of society (Martin et al., 2006, p. 18). Although Baden-Powell insisted on the Scouts' non-military agenda, the integrity of this conviction can be questioned (Brookes, 2003b, p. 56). The Scouting movement attempted to cultivate character traits (e.g. discipline and obedience) that were also qualities "appropriate to Edwardian militarism and empire" (Barratt & Greenaway, 1995, p. 34), a culture that equated "military might and moral worth" (Rosenthal, 1986, p. 192). Indeed, in the era of the Scouts' founding, warfare was a legitimate test of moral fortitude (ibid., p. 192). It was the soldier, for Baden-Powell, who possessed the exemplary range of moral virtues (ibid., p. 196) .

This military ideal seems to have coloured Baden-Powell's moral vision, as Scout law can be seen as merely a "paean to the value of obedience" (Rosenthal, 1986, p. 8; see also, p. 200), and as more character "initiation" (indoctrination) than character "training" (ibid., p. 106). Despite publicising itself as "peace scouts," Scouting could be characterised as a "paramilitary organization," with the agenda of "preparing Britain's youth to fight ably in defense of the empire" (ibid., p. 191; see also p. 200).

Pertinent to this research, the shared interests in character training and wilderness activities have inevitably resulted in the Scout movement subtly influencing the philosophy and development of OAE (Loynes, 1999, p. 103). This thesis contends that Baden-Powell's militarily nuanced understanding of "character development" has adversely affected connotations of this phrase within OAE (e.g. Cook 1999, p. 157; 2001, p. 43). Further, as subsection 1.2.2 will contend, this military patina – created particularly by OAE's antecedents in sport, Scouting, and to a lesser degree,

the camp movement – on the association between OAE and character formation was again reinforced in the conceptualisation of OAE as a moral equivalent to war.

1.2.1.5 Expeditions As Morals Means

The moral educational use of expeditions represents the last antecedent to the assumption of character development through OAE. This moral use of expeditions can be charted through several historical veins. In 1925, two teachers from a private school in Salem, Germany, took 20 students on a four-week expedition to Finland (Veevers & Allison, 2011, p. 10). The school's headmaster, Kurt Hahn, whose significant influence on OAE will be examined shortly (see subsection 1.2.2.3's discussion of the founding of Outward Bound), deemed the expedition a success (Ewald, 1970, p. 34), and later came to see expeditions as "another way of developing the all round character of his pupils" (Veevers & Allison, 2011, p. 9). In another vein, in 1932, Surgeon Commander Murray Levick, a member of Scott's 1910 Antarctic expedition (Asby, p. 122), founded what is now called the British Schools Exploring Society (BSES). Recognising a need for boys "to be tested by practical experience," Levick thought the "hardship and endurance and inconveniences" of an expedition, would provide this opportunity (Levick, n.d., pp. 8, 7). Since 1932, BSES has "gone on to organise over 130 expeditions and visited all seven continents" (BSES History, n.d.). Although not specifically mentioning character in its mission, BSES does have a strong commitment to "Personal Development" (BSES Personal Development, n.d.), which, as discussed later (see subsection 1.2.3), can be seen to tacitly imply character development (Brookes, 2003b, p. 51). This implication seems plausible given that BSES lists some nine virtues – including courage, discipline, and thoughtfulness – in its Personal Development statement (BSES Personal Development, n.d.; see also Stott & Hall, 2003, p. 160).

It is not surprising that Outward Bound, via Hahn, and BSES, via Levick, have utilised expeditions for moral means. Allison and Von Wald (2010) note that expedition experiences often occur at crucial times in young people's lives, when "metaphysical … questions dominate" (p. 220). When coupled with the slower daily

rhythms (ibid., 222) and reflective space (Rea, 2006) often associated with expeditionary life, this tendency towards "existential … transcendental, aesthetic and spiritual issues" (Allison & Von Wald, 2010, p. 220) allows expeditions to foster growth, develop awareness, and "explore values and choices as individuals and as groups" (ibid., p. 222). For these reasons, and others, several scholars have referred to expeditions as: a rite of passage (e.g. Beames, 2004c).

Andrews (1999), in an article called *Expedition as Rite of Passage,* draws on the work of Gennep (1997) and Turner (1969), likening the process of an expedition to the three phases of a rite of passage: separation, transition, and aggregation (coming back home) (Andrews, 1999, p. 35). It is with the middle phase, transition, that Andrews makes the strongest parallel. Referring to Turner's (1969/1995) work on liminality, which I discuss more fully in Chapter 7, Andrews (1999, p. 36) highlights the transformational capacity of the "liminal space" created on an expedition. Significant to issues of character and its formation, he notes that a "sense of 'inward transformation' often manifests itself through noticeably altered behaviours and dispositions – 'outward change' – during the latter part of the expedition and in the participants' lives when they return to their regular surroundings" (ibid., p. 36).

Other research similarly suggests the transformational capacity of expeditionary education. In 1992, Watts, Webster, Morley, and Cohen (1992) conducted research on 76 school-aged participants (aged 17-20) taking part in a "deliberately demanding" six-week expedition to India (p. 337). Using the Gordon Personal Profile Inventory, a pre/post test was administered. Results revealed that the expedition increased "ascendancy, emotional stability, sociability and responsibility" (ibid., p. 339) – all elements (as will be demonstrated) that can be related to character.

In another example, Kennedy (1992), concerned by the moral decline in inner city youth, conducted mixed-method research on Saharan expeditions with participants from lower socio-economic areas of Liverpool. Analysing from a psycho-social perspective, he reports that a "moral development beyond that which would have

been possible in a similar time in the home environment" took place on the expeditions (ibid., p. 74).

Allison (2002), also conducted research on a 6-week BSES expedition to Greenland. Using a hermeneutical approach to discover emerging themes, he interpreted letters written by 20 participants, at six, twelve, and eighteen months, after the expedition. His findings report that "youth expeditions can provide important developmental experiences" (ibid., p. x), which can contribute to the formation of moral values and identity (ibid., p. xx).

Similarly performing research on a BSES expedition, Stott and Hall (2003) investigated a six-week journey to East Greenland. A pre/post questionnaire, measuring personal, social and technical skills, was administered to 60 participants (aged 16-20). In results that may be relevant to character, statistically significant personal and social changes were noted in the participants' capacity to: endure difficult physical circumstances; maintain physical fitness; demonstrate confidence; control one's emotions; and live in close proximity to others.

In yet another example of expeditionary research, Beames (2004b) explored the key elements of a ten-week expedition to Ghana with Raleigh International. Conducting five rounds of interviews with 14 British participants, he used categorical aggregation to yield themes. Several aspects of his findings are relevant to issues of character and its development. The participants noted the social demands – a need for respect, courtesy, and tolerance – of communal life created by the expedition's isolation (ibid., pp. 150-151). Second, the "physically demanding" nature of the expedition, with its constant test to endure, was also highlighted by the participants (ibid., pp. 153-154).

A few years later, Beames (Pike & Beames, 2007) again examined this same expedition (above paragraph) to Ghana through the lens of Goffman's interactional principles. The impetus behind this research was a need to "examine the rhetoric of expedition organisations, given the limited research available and the large numbers

of participants who 'buy into' the particular experience 'sold' by such organizations" (ibid., p. 148). One such element of Raleigh International's (the expedition company) rhetoric is their belief that character can be developed through exposure to adventurous and challenging activities (Raleigh International, n.d.). Noting that many of the participants anticipated that their character would be changed, Pike and Beames (2007) investigated the participants' comments made during and after the expedition to determine if Raleigh enabled or constrained such moral opportunities. Although seemingly open to the possibility of expeditions facilitating character growth, Pike and Beames (2007, p. 153) note that the high level of control and support, maintained by the Raleigh staff, precluded the participants from experiencing the freedom, risk, and self-reliance necessary for character's growth.

Raleigh International later commissioned its own research (Sheldon, Jones, Durante, & Platt, 2009) to determine its expeditions' long-term influence on the personal development of participants from disadvantaged backgrounds. A survey was completed by 105 participants from the previous 25 years. The findings report that "83 percent of survey respondents said that Raleigh had a long-term impact on their personal development" (ibid., p. 39). Further, 94 percent of the respondents noted an increase in their confidence, and 87 percent an increased ability to work with others (ibid., p. 40).

In summary, it seems that this review of expedition literature recommends four crucial elements that lend expeditions to character growth: a journey requiring prolonged physical exertion; the presence of uncertainty, risk and challenge; a social and communal dynamic; and that all these elements take place in an isolated environment, thus necessitating self-sufficiency (see Allison, 2002, pp. 51-55 and Pike & Beames, 2007, p. 152 for similar elements). As will be demonstrated, this thesis' case study of a wilderness expedition (discussed in Chapters 5-9) affirms these four elements as pertinent aspects contributing to the participants' perceived character development.

Having examined the five – the Classical Greeks, sport, the camping movement, Scouts, and expeditions – antecedents to the assumption of character development within OAE programmes, I now transition to the next subsection, OAE as a Moral Equivalent to War.

1.2.2 OAE As a Moral Equivalent of War

William James' 1911 speech-turned-essay (1949), *The Moral Equivalent of War* (MEW), has informed the philosophy of OAE. To reveal this influence, I will discuss: the long-held association between war and character; the essay itself; OAE's self-proclaimed fulfillment of the MEW; and OAE's connotations of war. Although this current subsection will throw further light on the perceived relationship between OAE and character development, it serves a second purpose as well. It further explains, in addition to the details already provided through sport, Scouting, and the camp movement, why OAE's concept of character development is fraught with military connotations, a problem more fully examined in subsection 1.3.2's discussion of martial character's incompatibility with OAE.

1.2.2.1 War and Character

Although the purpose of this study precludes any extensive foray into the connection between war and character, some examination of this alleged relation is necessary. The following are some salient claims concerning the character developing power of war.

In *The Peloponnesian War*, Book. III, Chapter 32, Thucydides asserts: "War is a teacher who educates through violence; and he makes men's characters fit their condition" (as quoted in Zimmern, 1924, p. 420). The culture surrounding the Peloponnesian War, in which Socrates fought, and during which Plato was raised, valued battle as an opportunity to demonstrate and develop character. Other Classical Greek connections to war and moral virtue can be made in Plato's suggestion to educate for bravery through risky observation of war (*The Republic*, 466e-467e); and Aristotle's relating the bravest act with death in combat (III 7§7).

Nearer to modern times, Lawrence Chamberlain (1915/1994), fighting with the 20th Maine Regiment Volunteers in the American Civil War, wrote:

> In the privations and sufferings endured as well as in the strenuous action of battle, some of the highest qualities of manhood are called forth, - courage, self-command, sacrifice of self for the sake of something held higher … and on another side fortitude, patience, warmth of comradeship, and in the darkest hours tenderness of caring for the wounded and stricken. (pp. 385-386)

However, it is Crane's *Red Badge of Courage* (1895/1995) that associates war and character with particular poetic poignancy. Crane, again speaking of the American Civil War, uses the metaphor of a "red badge," a bloody wound, as a symbol that publicly signifies bravery. The book opens with Henry, the young soon to be soldier, wondering if he would "run" in battle. Henry worries about his "unknown quality." He compares his life to others, trying to honestly discern his moral worth (ibid., pp. 15, 23). He has never been tested. When the trial arrives: "the youth perceived that the time had come. He was about to be measured. For a moment he felt in the face of his great trial like a babe, and the flesh over his heart seemed very thin" (ibid., p. 49). Through a series of cowardly and eventually courageous acts, Henry found "he was capable of profound sacrifices, a tremendous death" (ibid., p. 199). "He had been to touch the great death, and found … he was a man" (ibid, p. 211).

These moving sections from Crane's classic provide a ready link from war to OAE. Just as the red badge reveals an individual's character in battle, so some early approaches of OAE sought to provide a testing ground without massacre, a badge (e.g. see Hahn's badge schemes below) of courage without spilled blood.

This connection between character and war is still made today in a literal badge: The Medal of Honor (similar to the Commonwealth's Victoria Cross) is the highest award given in the American military forces. The award is "for extraordinary heroism and conspicuous gallantry in action above and beyond the call of duty" (Delan, 2003). The honour marks the recipient as the "bravest of the brave." The award is most often presented for a charge or rescue, an act exceeding moral expectations.

Admiral Stockdale (1923-2005) is a contemporary recipient of the Medal of Honor. Shot down early in the American-Vietnam war, Stockdale reports the following while floating down to enemy territory in his ejected seat: "So help me, I whispered to myself: 'Five years down there, at least. I'm leaving the world of technology and entering the world of Epictetus'" (Stockdale, 1993, p. 7). Stockdale had come into contact with the *Discourses* of Epictetus (Trans. 2000), a stoic philosopher, while taking graduate courses for the Navy. Epictetus is considered a soldier's philosopher (Denise, White, & Peterfreund, 2005, p. 49; see also Sherman, 2002). For the stoics, physical harm held little threat in comparison to the devastating disgrace and shame which would result from a failure in their duty to themselves, others and God. Thus, Epictetus believed that humans have the power and responsibility to mould their character irrespective of external circumstances (Blackburn, 1996, p. 122). This view allowed Epictetus to derive wisdom rather than bitterness from his own exposure to cruelty (Stockdale, 1993, pp. 2-3).

These few sources – Thucydides, Plato, Aristotle, Chamberlain, Crane, Stockdale, and Epictetus – are sufficient to indicate the common association between military service and character formation. This association was extended to OAE in at least two ways. Physically, stoic resolve and Epictetian attitudes towards endurance and suffering had some influence on the early development of OAE via adventure education practitioners who had developed their outdoor skills while serving in the military forces (Nicol, 2002a, pp. 34-35; see also Cook, 2001, p. 49). Ideologically, in addition to the antecedents already mentioned, the coupling of military imagery and OAE was further reinforced by William James' famous address (1949): *The Moral Equivalent of War* (MEW).

1.2.2.2 The Essay: A Moral Equivalent of War

In what was originally a 1911 baccalaureate address to educators, James (1949, pp. 311-328) posed the finding of a moral equivalent for war as a main task for 20th century education. Although a pacifist, James recognised that war did appear to develop character within a soldier:

> militarism is the great preserver of our ideals of hardihood, and human life with no use for hardihood would be contemptible. Without risks or prizes for the darer, history would be insipid indeed; and there is a type of military character which everyone feels that the race should never cease to breed, for everyone is sensitive to its superiority. (1949, pp. 316-17)

Mentioning the military theorist Steinmetz, James named the "martial virtues" that a solider may gain through military service: heroism; patriotism; hardihood; risk-taking; fidelity; tenacity; duty; intrepidity; contempt of softness; surrender of private interest; obedience to command; service, cooperation; unstinted devotion; self-forgetfulness; and physical fitness (1949, pp. 314-327). James claimed that, "so far, war has been the only force that can discipline a whole community, and until an equivalent discipline is organised, I believe that war must have its way" (ibid., p. 326). James deduced that it was risk, adventure, and feats of endurance that fostered character within the soldiers. Convinced that these elements were available elsewhere, he asked for a conscription of a different sort:

> If … there were, instead of military conscription a conscription of the whole youthful population to form for a certain number of years a part of the army enlisted against Nature, the injustice would tend to be evened out, and numerous goods to the commonwealth would follow. The military ideals of hardihood and discipline would be wrought into the growing fiber of the people. (1949, p. 325)

This moral equivalent, *nature* as the battlefield for character, would allow for the moral development readily needed in youth, but avoid the atrocities of war, thereby allowing a pacifistic preservation of virtue (James, 1949, pp. 325-326).

By the early 1940s a German educationalist named Kurt Hahn, a progenitor of OAE, cited James' MEW in support of using the sea and mountains to develop character.

1.2.2.3 OAE As a Moral Equivalent to War: Hahn and Outward Bound

Kurt Hahn (1886-1974), a German Jew, who spoke out against the Potempa murders (Veevers & Allison, 2011, p. 5), was removed as headmaster of his progressive school in Salem, Germany, and imprisoned in 1933 (James, 1990, pp. 6-7). After his release, he was exiled from Badan, the region in which Salem resided, and with the help and encouragement of several friends, left for England to demonstrate his Salem-type method of schooling (Veevers & Allison, 2011, p. 5).

Within a year of his arrival in the UK, he established Gordonstoun, a school in the English (although located in Elgin, Scotland) progressive public tradition. The "system at Gordonstoun was designed to mirror and demonstrate the system at Salem" (Veevers & Allison, 2011, p. 19), and character education had been a major aim at Salem. Founded in 1920 by Hahn and Prince Max, the former Chancellor of Germany, Salem was established shortly after Germany's defeat in the First World War, and thus during a state of "political, economic, and social turmoil" (ibid., p. 6). Experience both during the war and in the post-war period had left Hahn and Prince Max disillusioned by wise and educated people, who had not the moral resolve to act on what they believed (ibid., p. 6). "Consequently, to try to ensure this did not happen again in the future, for the sake of the nation, education should include the development of character" (ibid., p. 6). The curricular centrality of character to both institutions – Salem and Gordonstoun – can be seen in their report card assessment categories (Hahn, 1947, p. 4; Van Oord, 2010, p. 260; see also Veevers & Allison, 2011, p. 7, for a comparative reproduction of these cards), which included a sense of justice, the ability to follow through with what one believes to be right, and a capacity for endurance (see also Hahn, 1947, p. 2; Prouty, Collinson, & Panicucci, 2007, p. 6; Wurdinger, 1997, p. 13). A strong association between Hahn and character education continues to the present, and can be seen in Brookes' (2003c) claim that the modern use of Hahn's name is almost a "tacit endorsement of character building" (p. 128). Or, as MacArthur states it: "the most consistent thread of Kurt Hahn's work, seen in all the programmes he launched, is character-training" (1995, p. 31; see also Martin et al., p. 89).

One of the programmes that Hahn was instrumental in launching was Outward Bound. Hahn often used James' MEW as justification for Outward Bound (1965a, p. 7), saying that he refused to arrange a world war "to rescue the young from a depressing peace" (Hahn, 1947, p. 4; 1960b, p. 2; see also Van Oord, 2010, p. 257). Hahn (1943) felt that the risks provided by adventurous activity, such as those used within Outward Bound, slaked "the longing of young people to prove themselves in danger and in need, a longing that peace so often leaves unsatisfied" (p. 5; see also 1960b, p. 1; 1947, p. 4). Thus, he believed that testing physical challenges, "moral

equivalents of war," could develop the participants' character (Skidelsky, 1969, p. 194; see also Loynes, 1999, p. 104). Although Hahn employed a variety of such "tests" (e.g. various forms of athletics), it was the expedition that was of highest importance, because it provided the greatest amount of adversity to be overcome. As mentioned above, for Hahn, expeditions were a crucial means "of developing the all round character of his pupils" (Veevers & Allison, 2011, p. 9). Citing a 1941 address, called *The Badge*, Veevers & Allison (2011, pp. 69-70) report that Hahn thought expeditionary education unique because it required planning and the endurance to follow through, a place were the individual was tested, and asked to find resources within him or herself that were hitherto unknown.

A traditional reading, which will later be challenged (see subsection 1.4.2's discussion of Hahn's moral vision), of the genesis of Outward Bound states that its initial goal was to "strengthen the will of young men so that they could prevail against adversity as Great Britain faced staggering losses at sea during World War II" (James, 1990, p. 10). Price (1970), a Warden of the Eskdale Outward Bound School, seems to agree that the specific aim of Aberdovey Outward Bound, Outward Bound's first school, was to train Merchant Navy cadets to survive at sea after being torpedoed: to fight the "enemies within - fear, defeatism, apathy, selfishness" (pp. 81-2).

These associations, even if historically questionable (see subsection 1.4.2), between Hahn, character, Outward Bound, and military intentions are significant. In a chapter called "The Creation of Outward Bound," Miner (1999) delicately states that although OAE has no one "father," if one was for some reason needed, Hahn would be a "likely candidate" (p. 55). Since Hahn and Outward Bound are considered part of the patrimony of OAE, then this is yet another example, beyond the many already cited, where OAE character theory has been linked with military connotations and agenda.

1.2.2.4 OAE's Connotations of War

Prouty et al., (2007) also link OAE, character and war: "it is worth noting that a goal common to Plato, Aristotle, James, and Hahn is the teaching of virtue, and that each of their perspectives was somehow linked to the notion of war" (p. 65). This current research suggests that these persistent allusions to war, both directly and indirectly, in the development of OAE, have shaped the discipline's perceptions of character. A discussion of this influence is therefore warranted.

In the UK, Cook (2001) argues the case "that outdoor education was born out of a particular set of circumstances associated with war and the need for children to be made 'fit for war'" (p. 47; see also p. 43). Further, OAE, character building and national needs have long been seen as related by supporters of public schools (Barrett & Greenaway, 1995, p. 23). It is therefore not surprising that in 1941, in the thick of the Second World War, the British Board of Education appointed a committee, which had many members with public school backgrounds (Cook, 1999, p. 157), to consider curricular changes in secondary school education (Veevers & Allison, 2011, p. 59). Their subsequent "Norwood" report, eponymously named after the committee chair, Cyril Norwood, was replete in allusions to character education (Cook, 1999, p. 157), and recommended that a variety of outdoor activities be added to the curriculum.

The recommendations of the Norwood Report – character education through outdoor activities – significantly influenced a later piece of legislation, the Education Act of 1944 (Cook, 2000, p. 3). This influence can been seen most directly in section 7, where Local Education Authorities (LEA) were to "contribute towards children's 'spiritual, moral, mental and physical development' (Cook, 1999, pp. 165-166), and section 53(1) where LEAs are given the "duty" to provide "both social and physical training," which might be manifested in a variety of outdoor activities, including "expeditions" (Veevers & Allison, 2011, p. 62). Cook (2001, pp. 47-48) notes that in the parliamentary debates surrounding what was to become the Education Act of 1944, it was the public school values of "'fitness for war' and character training" (p. 47) that influenced the discussion. Veevers and Allison (2011, p. 62) thus suggest

that the outdoor activities promoted in the Act are ones "associated with physical challenges and character building (linked with public schools)."

Noting first that relatively non-adventurous education in, through, and for the outdoors existed in schools before World War II, Cook (1999, pp. 158-159) suggests that individuals (e.g. Baden-Powell), movements (e.g. the Scouts), and particular public schools (e.g. Gordonstoun and Abbotsholme) affected post-war OAE in militarily significant ways (e.g. the post-1944 inclusion of rock climbing and caving general OAE practice).

In summary, Greek associations between war and character, public school playgrounds as preparation for battlefields, the character traits cultivated at camp, the Scouts' subtle conditioning for war through outdoor activity, the suggestions that OAE is a MEW, the traditional account of the militarily motivated origin of Outward Bound, and now finally an educational policy driven by defensive concern, have all contributed to a martial slant on the concept of character formation within OAE. Although the negative ramifications of this militaristic understanding of character development will be further examined in subsection 1.3.2, the discussion here demonstrates OAE's historical association with a militaristic perspective on character development. Having provided the antecedents to the assumption of character development within OAE, and articulated how James' MEW strengthened this assumption, I will next discuss the continued presence of the assumption within the OAE literature.

1.2.3 The Continuing Connection Between Character Development and OAE

As will be shown, post-war associations between OAE and character development persist to the present. Although commitment to this association has, in recent decades, considerably waned in the UK and Australia, character development appears to remain a central tenet of American OAE. I will discuss this continuing association chronologically, resulting in some movement back and forth between UK, Australian, and US OAE literature.

In the decades following the Second World War, the legislative power of the UK's 1944 Education act was used to promote outdoor activities associated with the "'manly virtues'" of character (Cook, 2001, p. 43) emphasised in the Norwood Report (Cook, 1999, p. 169, 2001, p. 48). There are a number of reasons for this resurgence. First, in 1947, W. H. Murray, a World War II prisoner of war, published "Mountaineering in Scotland" (republished 1997). Credited with starting a post-war climbing renaissance, he believed that "the trials of mountaineering … awaken elements of character left dormant by professional life" (p. 213). Second, as alluded to above, ex-military teachers brought their outdoor skills to bear on their curriculum (Cook, 2001, p. 49). Third, Derbyshire's White Hall Centre for Open Country Pursuits was established in 1950, in part to encourage the moral benefits of "hardship and physical challenges" (Cook, 1999, p. 169). The impact of White Hall was pervasive as a significant number of LEAs used its educational emphasis on character training as their model (ibid., p. 171). Lastly, Cook credits Hahn, through the proliferation of Outward Bound and his badge system, with promulgating this rugged character-based version of OAE (ibid., p. 169).

Outward Bound came to the US in the1960s. The mission of the North West Outward Bound School was "character development through intense exposure to wilderness, relying heavily upon the philosophy of Kurt Hahn" (Hunt, 1996b, p. 14).

Few references to character and OAE appear to have been made in the 1970s and 1980s. In the UK, Drasdo (1973/1998) does note that "character development" was a commonly claimed outcome of OAE (p. 5). Less directly, an influential publication in 1984 by Mortlock, although not to my knowledge using the word "character," is replete with ethical subtext always assuming that "frontier adventure" (pp. 38-40) builds moral fortitude (e.g. pp. 90-93). In the US, Bacon (1983) seems to have recognised an ebbing interest in character development and asserts that "while this aspect," namely character formation, "is sometimes downplayed, it is still one of the critical components underlying the Outward Bound activities" (p. 91).

Although I could find only two references to character and OAE within the UK literature, the 1990s seem to indicate a renewed effort to articulate this association in the US. In 1994, McCulloch described UK OAE as fundamentally interested in the moulding of behaviour, and associates this with character building (p. 94). Similarly, Barrett and Greenaway (1995), referencing a 1994 document from the UK Home Office, note that the traditional belief that "'austere regimes' and 'demanding physical activities' automatically develop improved character traits still has an influence in current rationales for adventure" (p. 34). In the US, an eminent author on character education, Thomas Lickona, gave an interview (Skawinski, 1995, p. 6), emphasising the potential of OAE to teach moral values. Similarly, in a publication entitled *Character-Based Ethics* (1996a), Hunt gives direct attention to the need for character development within the practice (MacIntyre, 1984, p. 187) of OAE, and suggests a list of necessary traits including: kindness, patience, firmness, intelligence, moral clarity, vision, ability to connect with others, justice and humility" (p. 13). Comparably, as mentioned, Wurdinger (1997, p. xi) lists "building moral character" as one of the three tenets of adventure education, and later (pp. 78-80) subjects it to a critical treatment (discussed in the next section). Likewise, Holyfield and Fine, in their 1997 sociological study, maintain that leisure pursuits were often justified in terms of their positive effects on character (p. 343). In 1998, Outward Bound USA launched their *Expedition Learning Schools* with character growth as one of its five core practices (Campbell, Liebowitz, Mednick & Rugen, p. 3; see also Expeditionary Learning Schools Outward Bound, n.d.). Finally, a 1999 publication by Webb placed character formation at the pinnacle of possible developments for recreational activities (p. 5).

Opening the new millennium, Brookes, an Australian, confirms the continued association of character formation through OAE. Brookes (2003b, 2003c) not only rejects this assumed association, describing it as a primarily American holdout (2003c, p. 127), but questions the concept of character itself. These two articles are central to this thesis and receive detailed attention below. Brookes' conviction that it is chiefly an American version of OAE that has maintained the belief in character development can be verified by a brief survey of American OAE textbooks. For

example, in 2006, Martin et al., after listing the six pillars (trustworthiness, respect, fairness, responsibility, caring, citizenship) of the Josephson Institute of Ethics (www.charactercenter.com), state that these "conjure up what occurs on an extended outdoor trip" (p. 92). Similarly, Prouty et al. (2007, p. 10; see also p. 13) claim that OAE programmes can "powerfully and ably address the ancient issue of how to develop the morality of youth." Further evidence can be found in Bunting's (2006 p. 17) textbook which surmises that "character development has natural connections with outdoor education activities," although Pleasants (2007, pp. 53-54), in her review of Buntings' work, took issue with this assumption, citing Brookes' work (2003b, 2003c) in her critique. Lastly, the American commitment to character development through OAE is poignantly seen in the contrast between the present Outward Bound USA and UK websites. While the Outward Bound USA website lists "character development" in the first line of its mission statement (Outward Bound: About Outward Bound, n.d.), Outward Bound UK, in their new strategic plan (ironically) entitled *Arriving Where We Started* (n.d.), makes no mention of character whatsoever.

It may be more accurate to call this vestigial commitment to character, a *North* American phenomenon, since COEO, the Council of Outdoor Educators of Ontario (Canada), marks "Education for Character" as one of its four values (Linney, 2004). Since 2007, Pathways, CEOE's journal, has included a section called "Education for Character," where articles (loosely) related to character and OAE are published (e.g. Elgie, MacLean, & Dykstra, 2007). In 2007, the CEOE commissioned the researchers Foster and Linney to conduct a meta-analysis into "the multiple, powerful and lasting outcomes produced through utilizing outdoor and experiential education" (Linney, 2007, p. 33). The findings were grouped under each of the four CEOE values. The executive summary of Foster and Linney's meta-analysis claims that "many character traits are significantly enhanced as a result of OEE [Outdoor Experiential Education] experiences, including creativity, enthusiasm, self-motivation, self-understanding, assertiveness, maturity, independence and self-confidence" (Linney, 2007, p. 34). While their meta-analysis reveals that the assumption of character development through OAE continues, in certain factions, to

the present, I have some reservations regarding the methodology they used to determine that character traits can be "significantly enhanced." Although space precludes a detailed assessment of Foster and Linney's work, the concerns highlighted in Chapter 3's critique of the character education movement could similarly be applied to the CEOE's treatment of character and its development.

Despite a decline in the use of the *term* "character development" outside of North American OAE contexts, Brookes (2003b) also notes that "tracking the idea of character building [within OAE] requires attention to its different guises" (p. 51; see also Rea, 2008, p. 45). As one such guise, Brookes suggests that the term "personal development," prolific within the OAE literature, at least tacitly implies the idea for character development. If this is so, then issues of character development, in the form of personal development, are still very prominent, outside of North America, in OAE research today (e.g. Allison & Von Wald, 2010; Hill, 2010, pp. 34-35).

This section began by examining the origins – Classical Greek philosophy, sport, camping, Scouting, and expeditions – of the assumption that character is formed through participation in OAE. The contributions of war and James' MEW to OAE's assumption of character development were then discussed. Finally, a range of references and quotations through the post-war decades to the present testified to the continued assumption that OAE can positively affect character growth. Having demonstrated that this assumption is widespread, I now turn to the growing number of dissenting voices in critique of this assumption.

1.3 Character and OAE: Voices of Dissent

Thus far, I have attempted to establish that OAE locates itself within a philosophical tradition, centred around character development, going all the way back to the Classical Greek philosophers. I have also shown the moral vision its progenitors had in seeking adventure as a moral equivalent of war. Lastly, I have demonstrated that the assumption of character development through OAE programmes is well-established and represented throughout the OAE literature. However, one might complain that I have only listed references to a *belief* in character growth, and given

no account of what character is, how it is formed, or how one could know if it was developed. These are questions that the OAE literature does not appear to answer. This section highlights, within the OAE literature, a growing body of discomfort and suspicion surrounding the assumption that character is developed through OAE. I will first discuss how Hahn himself raised these concerns. Next, I will propose that neglect or avoidance of the term "character development," particularly within UK OAE, can, to a significant extent, be attributed to disdain for a militaristic understanding of character. Then, as a further source of suspicion, I will call attention to the paucity of research supporting OAE as a means of character development. Lastly, a number of philosophical difficulties regarding OAE's claims to develop character will be cited and explored.

By way of introduction, these misgivings are of concern not just for those interested in moral formation, but for anyone more generally committed to personal and social growth through OAE programmes. The issue at stake here is transferability: that what is (personally or socially or morally) developed through the OAE activity somehow endures after the participant's arrival back home and has application in the wider context of his or her life. While there is little doubt that behaviour is changed during OAE, the doubt surrounds whether this new behaviour persists once the motivating circumstances of the adventure situation are removed (Brookes, 2003c, p. 119). Richards (1997) seems to share Brookes' scepticism, noting that the "faith and conviction" in transfer is assumed by many to be "an automatic, natural and proper consequence of attending an OE [Outdoor Education] program" (p. 250). For something so crucial to the aims of OAE, it is surprising that transfer has received so little attention (ibid., p. 250). Hunt (1988, p. 10) believes the issue of transfer to be central in OAE. He pessimistically claims that without the possibility of participants transferring their development to other contexts, OAE is reduced to skills training (ibid., p. 10). If the transferability of the activity cannot be substantiated, then an "adventure experience can soon lapse into insignificance" (Hopkins & Putnam, 1993, p. 88).

1.3.1 Hahn and the Problem of Follow-up

A need for post-course follow-up in discussion of character development highlights the possible temporary (personal, social, or moral) effects of OAE courses, and suggests that any moral change within a course is often short-lived thereafter.

Hahn believed the educational ideas that worked in a residential setting such as Gordonstoun (e.g. physical training, commitments to projects, expeditions and service) would also work in a short-term environment like an Outward Bound course (Richards, 1981, p. 40). However, he understood that the course only introduced the participant to the ideas; the student would need to continue to pursue them on his or her own (Hahn, 1942). Without post-course practice and follow-up, any behavioural "resolutions [made] will in many cases evaporate, leaving no trace on future conduct" (Hahn, 1960b, p. 10, 1965b, p. 6). Unfortunately, this problem of follow-up is one that plagued both Hahn's badge system and Outward Bound (Richards, 1981, p. 95). "To put it bluntly: the Outward Bound experience by itself does not go deep enough. It is the beginning of a great promise – but this promise will not be fulfilled unless the follow-up problem is solved. It is not solved today" (Hahn, 1960b, p. 10; see also 1960a and Richards, 1981, p. 158). Although "considerable thought was devoted to ways of extending the Outward Bound influence beyond the four-week" course" (Freeman, 2011, p. 34), in 1965, Hahn recognised the persistence of the follow-up problem and admitted that "Outward Bound can ignite - that is all - it is for others to keep the flame alive" (1965b, p. 9). If the need for follow-up was as pervasive as Hahn insisted, then ascribing "character development" to OAE programmes seems a misnomer. It would appear more accurate to credit these programmes with building "character-awareness," which itself could be "developed" over time.

Hahn's reservations are echoed in Durgin and McEwen's (1991) findings. Their research examines four case studies of troubled boys in a US correctional system who attended an OAE programme. They note that although the boys all left their programmes with better behaviour and intentions, these improvements soon faded. Two recommendations were longer courses and deliberate post-course follow-up

(ibid., p. 35). Barrett and Greenaway (1995) give a well-researched perspective on development within OAE programmes saying it is rarely a "quick fix" and more often a "kick start" requiring follow-up (p. 9). On the next page, they add, rather bleakly, that even with a follow-up strategy, there are no guarantees of transfer. In one of the first attempts to get at this "black box" (Ewert, 1983, p. 27) of transfer, Walsh and Golins (1976) characterised education as a process in which no one experience can stand alone "no matter how worthwhile" (p. 15). More positively, Brand's longitudinal study (2001; see also Brand & Smith 1999) of a wilderness therapy programme reveals the power of follow-up to assist changes in thinking and behaviour.

This thesis suggests that a lack of follow-up and the progressively shortened nature of OAE courses have made claims of character change increasingly problematic. The thesis further contends that instead of recognising that these problems (follow-up and duration) were curricular, and thus perhaps addressable, many scholars and practitioners, as the next section will reveal, have rejected the concept of character development, believing it to be incompatible with the aims of OAE. A recurrent reason for this rejection is the indelible association of character development with militarism, to be discussed next.

1.3.2 Martial Character's Incompatibility With OAE

Understandably, many feel that military connotations of violence are incompatible with the aims of OAE. As theorists and practitioners have sought to filter all military insinuations out of OAE, character development, because of its conceptual attachment to martial endeavours, has been filtered out as well. This section first highlights the growing discontent with military associations within OAE. Then, in a short discussion on the morality of war, certain effects of combat are shown to be antagonistic not only to the aims of OAE, but to character itself.

Before continuing with this critique, however, it is important to recognise that although the discussion here focuses on the morally compromising nature of militaristic combat, there is undoubtedly much within military service that is morally

commendable. This "other side" is attested to in Chamblerain's (1915/1994) quote from above, again repeated here: "and on another side fortitude, patience, warmth of comradeship, and in the darkest hours tenderness of caring for the wounded and stricken" (p. 386). Yet, despite the opportunities for moral growth available through military service, many scholars and practitioners within OAE appear to have rejected all militaristic connotations outright.

1.3.2.1 Marshalling the Martial Out of OAE

As the outdoor skills of demobilised World War II troops were employed in OAE, and the same countryside once used for military practice was now being used for OAE, the tacit thought that OAE had something to do with militarism was reinforced, causing a military ethos to spread throughout the "embryonic profession" (Nicol, 2002a, pp. 34-35).

Loynes (2002) lists the adverse effects of the militaristic tradition that continue to beset OAE: "hierarchical leadership, masculine benchmarks for success, performance and achievement and a team discipline" (p. 115). In this same article, Bowles, in personal communication with Loynes, claims that the military and masculine ideals are still very much accepted and practised within OAE – that Lord Hunt has followed James and Hahn up into the 1990s (ibid., p. 118). Bowles (ibid., p. 118) asks for a moral equivalent to the present moral equivalent, by which I understand him to mean a moral justification for OAE that doesn't rest on martial virtues. This thesis aims to provide this justification.

Similarly, Hogan (1992, p. 27), troubled by a lack of environmental respect within many OAE programmes, suggests that the military language of challenge and conquest results in physically-oriented courses that distance participants' from the natural world. Likewise, Drasdo (1973/1998) has concerns that OAE is conceived as little more than rugged physical activities. Even Hahn, a strong proponent of physical training, knew it did not necessarily follow "that a sound body … harbors a sound mind" (Hahn, 1965b, p. 4). He had his suspicions of Outward Bound, and was always concerned "lest it become a toughness cult" (Nold, p. 1995, 388). More

pertinent to this thesis, Barrett and Greenaway (1995) refer to the conviction that character is formed through physical activities as an "invalidated assumption" regularly favoured by those who support a militaristic method of rehabilitation (p. 35).

I am suggesting that as a faction of outdoor adventure educators began to reject the military overtones so long entwined with the foundations of OAE, they also rejected the concept of character development, because of its inextricable associations with militarism (see Freeman, 2011, pp. 32-33 who comes to a similar conclusion in his discussion of Outward Bound in particular). This dismissal of character's relevance to OAE is understandable, since an articulation of character, without military connotations, has yet to be given within the field. To underline the importance of dissociating character from militarism, the next paragraphs call attention to the problematic nature of discussing morality in a context of violence.

1.3.2.2 War, the Immoral Equivalent of Adventure

This thesis claims that the military influence on OAE's historical development has tainted both scholars and practitioners' understanding of character. I will now briefly mention the inevitability of moral loss through combat, and war's potential to contaminate character, thereby concluding that a broader understanding of character within OAE is needed.

James' (1949) pithy phrase, "the moral equivalent of war" (MEW), seems to assume that the martial virtues can be plucked from their context of combat without military remainder. However, scholars' ongoing attempts (e.g. Cook 1999; Loynes, 2002; Nicol, 2002) to eliminate military influence on OAE, and their simultaneous dissatisfaction with the militaristically-laden concept of character, seem to indicate that these supposedly "morally equivalent" virtues (e.g. courage, loyalty, endurance) have offensively retained a pugnacious residue. This brief subsection explores why using militaristic metaphor to describe moral growth is problematic. It therefore questions whether MEW can continue to be a "serviceable" construct for OAE's

perspective on character, which again points to the need for a broader understanding of character within the discipline.

Passages quoted earlier (in subsection 1.2.2), celebrating the relationship between war and character, can also be seen in a less flattering light. As Thucydides suggested, character will match the conditions of war. Here is another passage from Thucydides' *The Peloponnesian War* Vol. I Bk. V,

> Reckless daring was held to be loyal courage; prudent delay was the excuse of a coward; moderation was the disguise of unmanly weakness…. Frantic energy was the true quality of a man …. The lover of violence was always trusted, and his opponent suspected …. In a word, he who could outstrip another in a bad action was applauded, and so was he who encouraged to evil one who had no idea of it …. The seal of good faith was not divine law, but fellowship in crime …. The cause of all these evils was the love of power, originating in avarice and ambition. (Trans. in Godolphin, 1942, 72-77, 81-83; Jones, 1970, pp. 53-4)

While this passage clearly demonstrates war's morally corrupting tendencies, *The Red Badge of Courage*, does so more graphically: "he lost everything but his hate, his desire to smash into pulp the glittering smile of victory … upon the faces of his enemies" (Crane, 1895/1995, p. 154). Similarly, Chris Hedges, a war correspondent of some 20 years who has seen more combat than any soldier, offers another useful perspective. He contests what William James (1949, p. 323) calls martial *virtues*. Hedges (2002) calls war a myth propagated by the "allure of heroism" (p. 83):

> it is part of war's perversity that we lionize those who make great warriors and excuse their excesses in the name of self-defence …. For even as war gives meaning to sterile lives, it also promotes killers and racists. (Hedges, 2002, pp. 8-9)

Critiquing a morally romantic view of war, Hedges (2002, pp. 84-86) notes that the military peddles the myth of heroism, less and less relevant in modern distance-based warfare, making young boys believe that war is the *only* place to define their manhood and determine their worth.

Post-traumatic stress disorder specialist Dr. Shay (1995) has built a medical practice out of treating the mental illness that often accompanies war's "heroes." He believes that a major reason for these illnesses is the destructive nature of war that often requires a soldier to morally violate "what's right" (ibid., pp. 3-21).

I am not questioning that acts of bravery and selflessness can occur in combat zones, they certainly do. I am suggesting that a militaristic connotation of character is inexorably bound to moral loss (Hursthouse, 2001, pp. 45-48). That is, in a context of war the best "moral" option is most often the "least worst" (Carr, 2003a, p. 225). Due to their seemingly inexorable connection with loss, I contend that militarily-imbued moral metaphors for character have become limited in their value for OAE. Further, even if the martial virtues could be applied to OAE without military remainder, the martial virtues only account for a portion of virtue's full expression. The physically rugged nature of these martial virtues represents only a part of virtue's rich palette. This thesis aims to explore a different aspect of the virtue palette, emphasising character traits of care over those of combat.

Again, it is important to note that these more empathic aspects of character could certainly be explored within military contexts (again Chamberlain's quote is helpful here). However, the growing resistance towards militaristic associations, within the OAE literature, suggests that any efforts to reinstate character's relevance to OAE would do well to limit allusions to militarism.

1.3.3 "Character," a Term of Disaffection

Since both scholars and practitioners are attempting to envision OAE without its military trappings, and since OAE's understanding of character has been historically connected to military constructs, it is no surprise to find, within the OAE literature, a growing uneasiness regarding the concept of character and its development.

As early as 1970, Price objects to the term "character training," supposing it to have indoctrinatory implications (p. 84; see also Richards, 1981, p. 120). Price (1970) regards the phrase "character training" as open to "grave misinterpretations" (p. 84), and "at once too imprecise and too narrow for our [Outward Bound's] purposes" (p. 87). Similarily, Drasdo, writing in the early 1970s, finds it difficult to take the "Outward Bound mystique seriously" noting something "wildly inflated" about the moral vocabulary used to discuss OAE outcomes (e.g. courage) (1973/1998, p. 28).

By 1979, American Ken Kalisch notes that "character-training" was rarely used to describe the outcomes of Outward Bound (p. 12). For example, Miner, an associate of Hahn, describes Hahn's agenda to "build character" as an "old-fashioned phrase" (Miner & Bolt, 1981, pp. 41-42; Martin et al., p. 19). Hopkins and Putnam (1993), from a British context, agree, stating that by the 1980s "*development* training" had been substituted for "*character* training" (p. 52, italics added; see Freeman, 2011, pp. 36-42 for a history of this transition). In Australia, Young (1987) too regards character-training as a dated middle class "ambiguous catch-phrase" (p. 4), something "accepted and pedaled uncritically by the Australian sail training movement" (Hogan, 1992, referring to Young's paper, p. 28). Comparably, Brookes (2003b, p. 49) claims that "character-training" is a phrase now used ironically, symbolising pointless difficulties with little purpose.

Another concern is that the vague nature of the word "character," allows it to be intentionally exploited. MacLeod (1983, p. 29), critiquing the Scout movement, says the "character builders took refuge in [character's] comprehensiveness, piling up plans and statements in muddled profusion," but never giving a definition for this ambiguous word. Brookes (2003b, p. 50) says the same thing pithily: the Scout movement probably didn't build character, but the belief in "character development" certainly built the Scout movement. Brookes (ibid.) calls this vague use of the term character "convenient" (p. 54), implying that it can be unaccountably claimed as an outcome of OAE programmes.

"Character's" nebulosity has contributed to its increasing rejection within OAE. An aim of this thesis is to provide an understanding of character and show its relevance to OAE. By doing so, some sense can also be made of the research which has questioned the efficacy of character development within OAE programmes, research to which I now turn.

1.3.4 Researching Character

Although Chapter 3 on character education will take the character "trait debate" back to the 1920s, the two more recent studies I examine here are of particular interest to OAE.

1.3.4.1 Roberts et al. and the Character Industry

In their book *The Character-Training Industry: Adventure-Training Schemes in Britain,* Roberts, White and Parker (1974), all from the Sociology Department at Liverpool University, conducted an in-depth analysis of character-training institutions such as Outward Bound. One of their main questions was "Can character-training schemes exert a lasting influence upon young people?" (ibid., p. 21). Comprehensively looking at the providers, financer's motivations, and the trainers themselves, the researchers' main focus was not on the *views* of the trainees, but on the *measured* effects derived from the application of their pre- and post-course instruments (ibid., p. 29-31). In their last chapter they write:

> Our conclusion, though open to dispute by further research but wholly consistent with all the evidence now available must therefore be that, whilst personalities may be affected, young lives are rarely re-shaped by the schemes under scrutiny …. The character-training industry is not liable to re-shape society, and though negative conclusions are never particularly exciting, the evidence makes them inescapable. (p. 150)

This study, although seldom quoted in the literature reviewed for this thesis, has often been referenced in conversation by colleagues, and I suggest has had at least a tacit affect on the decline of character claims in OAE. Unfortunately, space does not warrant a critical treatment of Roberts et al.'s methodology. However, pertinent issues concerning the difficulties of empirically measuring moral growth will be addressed in Chapters 2-4. Thus, it will be sufficient here to note that the "difficulty or impossibility of measuring the impact of character-training" may have contributed to its gradual loss in favour within OAE (Freeman, 2011, pp. 35-34).

1.3.4.2 Brookes and the Neo-Hahnian Critique

In 2003, Brookes, a Senior Lecturer in the Department of Outdoor Education and Nature Tourism, at La Trobe University Bendigo, published two articles critiquing

not only character formation within OAE, but also character as such (2003b, 2003c). He claims that before these articles there were no OAE publications directly criticising trait theory, just a lot of "disquiet" (2003c, pp. 122-123). Since these two publications are highly pertinent to my thesis, they receive significant attention below.

While these two articles were in press, Brookes (2003a) presented their results at a conference, tellingly entitled: *"Character Building. Why It Doesn't Happen, Why It Can't Be Made to Happen, and Why the Myth of Character Building Is Hurting the Field of Outdoor Education."* Ultimately, throughout these articles, Brookes is critiquing transferability, an idea that is central to much OAE (2003b, p. 49). Specifically, he refers to the assumption that an OAE experience can change personal traits and enable these traits to persist long after the experience in different settings, as nothing but a widespread bias (ibid., p. 49). He argues that despite significant evidence to the contrary, this primarily American sector of OAE – that Brookes calls neo-Hahnian – doggedly hang on to their faith in character development. This faith is so strong, Brookes further maintains, that neo-Hahnians believe lasting behaviour change may follow from single or several episode OAE programmes (ibid., p. 52; see also 2003c, p. 119).

Drawing on a review of literature in social psychology (Ross & Nisbett 1991), Brookes (2003b) questions the very tenability of trait theory, claiming that a person's honesty in one situation tells us *"very little"* (p. 49) as to how they will act in another situation. He claims there is no evidence that character traits exist (2003b, p. 56). He highlights two experiments reinterpreted by Ross and Nisbett (1991). First, the Milgram (1963) experiments, where participants under perceived medical advice electrically shocked patients to dangerous levels, are explained not as absence of morality, but as situationally induced behaviour (Brookes, 2003b, p. 57-58). Secondly, the Darley and Batson experiments (1973), on seminarians' (un-) willingness to stop and help a person in need, are explained in terms of situational factors, not as an absence of the trait of compassion (Brookes, 2003b, pp. 58-59).

Brookes claims that what neo-Hahnian OAE has called "character," a situationist calls conformity (2003b, pp. 57-58). Just as the contrived experimental situations produce "shocking" behaviour, so neo-Hahnian OAE programmes, such as Project Adventure (www.pa.org), produce their situationally desired effects by artificial means (Brookes, 2003b, p. 59). For example, a ropes course initiative may elicit behaviour that is pre-determined by a facilitator (e.g. teamwork). Should participants refuse to conform in the situation, they may be deemed spoilsports (ibid., p. 59). Even if participants are extended "challenge by choice" they are pressured to comply: for "what *kind of person* would avoid a challenge?" (ibid., p. 59).

For Brookes (2003b), character development has been "a remarkably persuasive and appealing slogan, but is flawed as a basis on which to base substantive claims for OAE" (p. 59). In conclusion to his first article, he says that the common tendency to prefer "big-bang" (single-episode) trait-based explanations of behavioural change to situational ones (ibid., pp.. 59-60) is called "the *fundamental attribution error*" (Ross & Nisbitt, 1991).

In his second article, Brookes (2003c) claims that social psychological evidence has "demolished the idea that personal traits inferred from behaviour in one situation (for example an OAE situation) could be used to predict behaviour in a different situation (for example a workplace)" (p. 119). He claims that the wide currency of character development can be explained by a general *belief* that the reason for situational behavioural change is the development of traits, rather than situations soliciting certain behaviours (2003c, p. 122). This proclivity, he adds, has led to attribution theory (Kelley, 1967).

Ross and Nisbett (1991, p. 147) claim that since, as individuals, we can only experience parts of others' lives, what may appear to us as a trait in a friend, would more readily be understood as a situationally derived behaviour if we could have his or her life-as-a-whole in view. Brookes (2003c) notes that reviewing or processing exercises (e.g. Greenaway, 1990), common educational techniques used in OAE programmes, may actually enhance attribution bias by encouraging participants to

look for change within themselves. Evidence does seem to suggest that programmes and facilitators significantly influence the "reactions, sense-making … and … outcomes reported by participants" (Jones & Oswick, 2007, p. 327). Anticipating a likely response to his critique, Brookes (2003c) alludes to empirically-based OAE research that has found significant behavioural change (e.g. Lan, Sveen & Davidson, 2004, p. 37) saying: "conceivably, in-house OAE research could be contaminated by attribution error (for example questionnaire results may report not actual behavioural change but changed beliefs)" (Brookes, 2003c, p. 122). He cites a remark from an eminent OAE meta-analysis that bolsters his claim: "we were struck by the number of research papers that read more like programme advertisements than research" (Hattie, Marsh, Neill, & Richards, 1997, p. 45).

Brookes (2003c, p. 128) believes that the mythology of adventure (e.g. "Shackleton, Mallory, Scott and their ilk" (Nicol, 2002a, p. 38)) has obscured what actually happens. He suggests that the "yoke [of character building] … once cast off" can allow OAE to get on with "defensible theory, research and practice" (2003b, p. 50).

Concluding this section on Brookes, it is astonishing that so trenchant and all-encompassing a critique of personal development – a term he considers synonymous with character building (2003b, p. 51) and a concept that permeates the entire field of OAE – has received so little attention within the OAE literature since his publications (2003b, 2003c). Instead of the situationist perspective, offered by Brookes, this thesis suggests that a philosophical explanation of character may serve to better interpret the (lack of) development he refers to.

1.3.5 Philosophical Problems With Character

Within this small body of OAE literature that is questioning, dissenting, and even refuting character development, a number of questions related to character have been raised. For example, What is it? What *ought* it to consist of? Can it be taught? These questions point to an important reality: before any empirical work on character development within OAE can be done, if it can be done at all, what is meant by

"character" must first be clarified. This is the work of philosophy, rather than empirical or other science.

Assuming that a position on character can be articulated, one may then proceed to ask whether OAE activities can encourage its development? As mentioned, Drasdo (1973/1998) shrewdly questions the high moral tone (e.g. the development of courage and self-sacrifice) of the character training language used to justify many OAE programmes. He observes that such terms are usually reserved for "situations or confrontations which have not been entered [into] voluntarily or for fun: yet these words are used here in a sphere which is not related to morality in any ordinary sense" (1973/1998, p. 28).

Even if a sophisticated account of character can be given, and OAE is found to be a means to its formation, the moral substance of such character is far from decided (see MacIntyre, 1988). "By character we evidently mean good character …. Do we put honesty, probity, courage first, or tolerance, warmth, affection? As Christians we should perhaps say, 'love and humility,' but are 'character-trainers' really thinking of love and humility when they use the term?" (Price, 1970, p. 87).

In other words, "who decides what are good habits and dispositions and what are not?" (Pleasants, 2007, p. 54). For example, should traits encompassing physical arduousness (e.g. endurance) play a privileged role in OAE character development (Leberman & Martin, 2003)? As Hogan (1992, p. 28) asks, do smaller mountains, gentler travel, and shorter expeditions necessarily result in less development?

Lastly, Wurdinger skeptically questions if virtue can be taught (1987, p. 31)? Citing Aristotle's conditions for virtue (II 4§3), Wurdinger (1987, pp. 31-32) suggests that the artificial and contrived nature of OAE programmes rules out the freedom necessary for truly moral acts. This lack of freedom and expression is echoed in Drasdo's (1973/1998, p. 30) likening OAE participants to powerless clay moulded by dominant facilitators and programmes.

This section has noted the voices of dissent with regard to character formation on OAE programmes. It began with Hahn's concerns over follow-up, and then explored the incompatibility of a military concept of character with the aims of OAE. The term "character" was then shown to be indeterminate, and philosophical quandaries and questions were ultimately raised.

Having first framed this thesis within the expansive field of outdoor education, I then demonstrated the widespread nature of the assumption that character is developed through OAE. Contrarily, I further noted that this assumption is being questioned by a growing number of OAE academics and practitioners. I now turn to the final section of this chapter: a proposal for a way through this impasse.

1.4 A Virtue Ethical Perspective on Character Within OAE

This section opens by highlighting the call for philosophical analysis and critique within the OAE literature. As one such critique, I take up Bowles' (see below) invitation for a "re-appraisal" of Hahn's moral vision, using it as a steppingstone to a virtue ethical examination of character formation within OAE. Finally, in contrast with the rugged martial virtues, I suggest a gentler moral tone for this inquiry, and place it in a context of a wilderness expedition.

1.4.1 A Call for Philosophical Inquiry Within OAE

Stating the obvious, though it is a truth often forgotten in OAE, Crosby (1995, p. 3) says that all theories are based on epistemologies and ontologies. However, a review of the OAE literature reveals only a handful of scholars examining philosophical issues (Wurdinger, 1997, p. xiii). In 1997, Wurdinger asked for more philosophical analysis to investigate the "field's commonly held assumptions" (p. xvi-xvii). Often attracting those drawn to action, so-called "doers," the field of OAE has been labeled as theoretically lean (Gass, 1992, p. 6; Wurdinger, 1997, pp. xvii, 83), and in some need of philosophical attention. Before any empirical work can be done, if it is warranted at all, philosophical inquiry must lay the foundation for a concept of character. This sentiment is echoed in Wurdinger's (1997) statement that "commonly

held beliefs about … morality should be examined on an ongoing basis so that theoretical ideas can be expanded and practices improved" (p. 86).

Some five years after Wurdinger's 1997 plea for philosophical perspectives, Nicol (2002a, p. 31; 2003, p. 11) is still asking for a philosophical treatment of OAE. Nicol worries (2002b) that without a philosophical framework, "one wonders at the means by which knowledge is produced, verified and transmitted" (p. 89). Without philosophical underpinnings, he continues, it is little wonder that OAE is often considered to be just a bunch of activities (ibid., p. 89).

If to speak of character is to refer, in part, to *right* action, then character falls within the remit of ethics or moral philosophy, which is intimately connected to "every aspect of adventure education" (Hunt & Wurdinger, 1999, p. 123). Unfortunately, as Hunt (1994, p. 2) notes, within the field of OAE, very little writing has specifically addressed the ethical dimension. Hunt (1991, p. 14) asks that the study of ethics be given a rightfully central role in OAE practice. Although speaking chiefly of wilderness instructors, he notes that every hour of every day on expedition requires ethical decision-making (Hunt, 1994, p. 26). Despite the relevance of ethics to OAE, Hunt (1996a, p. 12) troublingly observes that talk of character has nearly ceased. He asserts that OAE is still a chief medium for character education (ibid., p. 15), and seems to be asking, like Bowles who is discussed next (Loynes, 2002, pp. 119-120), for something of a moral paradigm through which to understand moral formation within OAE.

1.4.2 Moving Forward by Looking Back: Hahn's Moral Vision

By reassessing Hahn's moral vision, a different, less-rugged, expression of character seems to emerge.

Bowles, in personal communication with Loynes, remembers the overtly ethical agenda of the early Hahn, before his ideas were marketed, saying: "I firmly believe that the work of Kurt Hahn is waiting for an informed re-appraisal" (Loynes, 2002, p. 119). The ethical vision to which Bowles refers is Hahn's hope that education

through service could instil a love and compassion for humanity (Richards, 1981, pp. 22-23). Hahn's principal interest was character development (Hunt, 1996b, p. 15; Richards, 1981, p. 183), and the means of his moral mission was facilitating development of compassion through service (Hahn, 1960b, p. 7; 1965b, p. 8; see also Hunt & Wurdinger, 1999, p. 127; Wurdinger, 1997, p. 13). The Samaritan ethic, derived from Jesus' parable in Luke 10:25-37, where a compassionate passer-by whose selfless care to a person of different ethnicity extended the notion of neighbour to include all of humankind, provided Hahn's ideal (Hahn, 1965a, p. 8).

In subsection 1.2.2.3, I gave a "traditional" account of Outward Bound's genesis. It appears that a more careful reading of the historical context shows the military motivations in the creation of Outward Bound to be more directly related to Lawrence Holt than Hahn. Holt, who contributed evidence in support of Hahn's methods to the Norwood Committe (Cook, 1999, p. 162), owned the Blue Funnel merchant line, and gave both practical (e.g. staff and boats) and financial support to Aberdovey, Outward Bound's first school (Richards, 1981, pp. 102-104). Holt apparently conducted a study of the death statistics of the 1940 war in the Atlantic, and concluded that young men were dying not from enemy fire, but from their inability to sail the lifeboats that they were forced to board after their (motorised) ships had been torpedoed (Cook, 1999, p. 163; Hogan, 1968, pp. 26-27; Veever & Allison, in press).

For some time, Hahn (1958) had been trying to institute a badge scheme that would reward young people for resisting what he called the "decay of fitness" (p. 4). Although the badge underwent many evolutions (e.g. from the Gordonstoun Badge to the Moray Badge (see Veevers & Allison, 2011, pp. 37-42, for this account), it was eventually named the County Badge (Richards, 1981, pp. 91-95). This final form had four main components: athletics standards; an expedition test which Hahn considered the most important (1940a); life-style commitments (e.g. no smoking); and a service project (Richards, 1981, p. 96). Hahn's interests in a badge system were to provide youngsters an opportunity to overcome their weaknesses, and to develop an "all-roundedness" with which they could serve their community (ibid., p.

92). At several points (1938-1940) in the badge's evolution, Hahn, with others, experimented with short summer courses based on the Moray and County Badge syllabi (Veevers & Allison, 2011, p. 44). These courses were a harbinger of those that would soon be offered by Outward Bound (ibid., pp. 44, 66).

The idea behind the "County" Badge was that each county of Britain would create its own particular badge requirements, while following the basic framework of Hahn's scheme (Veevers & Allison, 2011, pp. 40-41). Although the County Badge had had modest success during 1939-1940, fears of unhealthy competition, comparison with the Hitler Youth movement, and war-time austerities, prevented it from becoming a nationwide phenomenon (ibid., pp. 59-60). Hahn, looking for a means to both finance and promulgate the County Badge, found it in Lawrence Holt, the owner of the Blue Funnel shipping line who was interested in training naval military to survive at sea. Through Holt's financial backing, Hahn could propagate the values of his badge system (Hahn, 1949) in the form of this new sea school, Aberdovey Outward Bound. Although "the idea of a course to train seamen lest their ship be torpedoed" (Richards, 1981, p. 106; see also James, 1990, p. 12) appears to have been a significant incentive for Holt, and most likely one that Hahn supported, it does not seem to have played a significant role in Hahn motivation in co-founding the Outward Bound training school. While in Germany, Hahn had come to notoriety through a subversive act against the Nazi military regime (Richards, 1999, p. 65), and although he does not seem to have been a pacifist (Hahn, 1940b, pp. 10-11), his main educational interests never appear to have been a preparation for war (Richards, 1981, p. 99). Any military associations with Hahn's moral vision then, may be seen as a happenstance of Hahn's expansionist aspirations for his badge system coinciding with an opportunity (Holt's backing) that presented itself in the context the Second World War (ibid., p. 126). This interpretation helps to explain why Hahn's vision equally appealed to the 1960s anti-Vietnam era of conscientious objection in which the first American Outward Bound schools originated (ibid., p. 126).

For Hahn, the heart of character was compassion. He considered compassion in the form of service to be *more than* (1965a, p. 8) morally equivalent to any quality war

might generate. In fact, he was convinced that when given a chance to serve, participants would derive such meaning through these acts of compassion, that they would cultivate a love for humankind that could stave off war (1960b, p. 2; Richards, 1981, pp. 109-110). His passion was the "art of lifesaving," not the "art of killing" (Hahn, 1960b, p. 11).

Often considered a proponent of Spartan toughness, Hahn's physical methods were merely means to his moral ends (Richards, 1981, p. 86, 88). Using Holt's pithy prepositional distinction, Hahn's use of sea and mountains was not so much a training *for* them, as *through* them (Richards, 1981, p. 88). Hahn knew that physical training developed what Aristotle would call "moral virtues" (II 1-6), the discipline to carry out behaviourally what one's mind deemed to be right action.

As a final tribute to Hahn's moral vision, the literature searches conducted in preparation for this thesis, routinely yielded the annually published Kurt Hahn address (e.g. MacArthur, 1995). Awarded by the Association of Experiential Education, the recipient must embody Hahn's "tenacity and conviction in "helping young people develop into healthy, happy, ethical and compassionate adults" (Kurt Hahn Address, n.d).

Hahn often referred to the seaman's *virtues*, which for him included: endurance, vigilance, patience, decision-making and so on (Hahn, 1947, p. 3). Hunt (1999, p. 118) observes that this educational aim of virtue through adventure is a theme that has run consistently throughout the history of OAE, from Plato, Aristotle, James, to Hahn. Prouty et al. (2007) echo Hunt's claim, noting that the inculcation of virtue had been an "overriding concern for early proponents of adventure experiences," a concern that is "just as important now as it was then" (p. 71). These observations are significant for this thesis, because virtue is often associated with character (Blackburn, 1996, p. 394). In fact, virtue ethics is sometimes referred to as an ethics of character. It is for these reasons, and others yet to be highlighted, that I propose to employ an Aristotelian virtue ethical perspective to explore the notion of character

and its relation to OAE. In doing so, I hope to provide the moral "re-appraisal" of Hahn's original vision that Bowles has called for (Loynes, 2002, p. 119).

1.4.3 A Virtue Ethical View of Character

Hunt and Wurdinger (1999, p. 123) suggest that virtue is inextricably bound to OAE. While virtue ethics does receive honourable mention in many contemporary OAE textbooks (e.g. Martin et al., 2006, p. 92; Priest & Gass, 2005, p. 13; Prouty et al., 2007, p. 65), Plato and Aristotle are (with few exceptions) allocated only a few paragraphs, often listed without references, or quoted from secondary sources (e.g. Barnes, 2004, p. 9). These token references to "the Greeks" are understandable, since a detailed interpretation of ancient morality is not these authors' purpose. However, the field of OAE has yet to engage, with significant depth, this Classical Greek ideal of virtuous character. The present thesis aims to fill this gap.

Several OAE scholars have used a virtue ethical perspective to elucidate the relationship between adventure education and moral formation (e.g. Allison 2002; Gass & Wurdinger, 1993; Hunt, 1988; 1991; 1994; 1996a; 1996b; 1999; Hunt & Wurdinger, 1999; Wurdinger 1987; 1997). Within OAE, Hunt's work provides the most detailed exegetical examination of virtue. However, even his excellent publications are limited to the length of an article or chapter.

1.4.4 A Vector for This Thesis

This subsection identifies the theoretical perspective used throughout the rest of the thesis, and suggests the appropriateness of qualitatively investigating a wilderness expedition with it.

1.4.4.1 A Softer-side of Character

In conclusion to this chapter, I want to state more specifically the direction of this thesis. As just indicated, a detailed virtue ethical perspective on character in relation to OAE has yet to emerge. This thesis attempts to provide such an account. Drawing principally on Aristotle's *Nicomachean Ethics* (Trans., 1999), and other sources

within the virtue ethical tradition, the exegesis of my second chapter attempts to provide a detailed philosophical explanation of character and its formation.

In particular, the present thesis focuses on what might be called the "softer aspects of the virtue palette." Having gone to significant lengths in this chapter to show the perceived negative military influence on OAE's conceptual account of character, I aim to provide an understanding of character that encompasses a broader "repertoire of *virtue*" (Seaman & Coppens, 2006), thereby connecting traditionally divided hard (e.g. endurance) and soft (e.g. kindness) traits into one continuous fabric (Sherman, 1991). In emphasising the softer aspects of virtue, I draw inspiration from Swanton's (2003) pluralistic account of virtue ethics, which holds *agapic* (unconditionally given) love to be the ultimate motivation behind all virtuous action.

In so far as I am convinced that a virtue ethical account of character provides a sounder platform than any other model from the character education movement, Chapter 3 critiques character education, and briefly shows its shortcomings vis-à-vis virtue theory, further substantiating a preference for Aristotle's ethics.

1.4.4.2 A Virtue Ethical Perspective on a Wilderness Expedition

I chose to conduct fieldwork for both theoretical and practical reasons. Theoretically, Aristotle grounds moral wisdom and enquiry in experience. Practically, the broader field of experiential education, in which OAE exists, has recently petitioned qualitative "researchers to become partners with practitioners" (Pinch, 2009, pp. 392), to connect theory with practice. Thus, it seemed prudent to include, as part of this research, a field experience viewed from a virtue ethical perspective.

This decision to collect and analyse data, however, was also born out of a tension found in the OAE literature. In congruence with Brookes' (2003b, 2003c) rather skeptical position, several studies have intimated the ephemeral effects of OAE programmes (e.g. Durgin & McEwen, 1991). OAE programmes are not behavioural "panaceas as evidenced by the fact that a number of evaluation studies reported negative outcomes" (Neill & Richards, 1998 p. 7). However, several studies indicate

that there are in fact lasting benefits to be gained from OAE courses. For example, in perhaps the most cited piece of recent OAE research, a meta-analysis drawing on 96 studies, "immediate gains were followed by substantial additional gains" between the end of the programme and follow-up assessment (Hattie et al., 1997, p. 43, 70). Similarly, in their review of three OAE meta-analyses (one of which was Hattie et al., 1997) spanning roughly 12 000 students, Neill and Richards (1998) claim that OAE programmes can have a lasting "small to medium impact" on participants' development of self-concept and self-confidence (p. 1). Another study found long-term effects in self-actualisation and to a smaller degree existential wellbeing for those participants that attended a particular wilderness-based programme in Australia (Lan, Sveen & Davidson, 2004, p. 37). As a final example, six-months after attending a New Zealand wilderness programme, participants appear to have maintained the personal and social development apparently gained on the course (Martin & Legg, 2002, pp. 31-32).

From my experience as an outdoor adventure educator, I resonate with Brookes' cautious realism, but also know the hope of change reported in these other studies. I became curious about how an in-depth case study on character formation during an OAE programme, viewed from a virtue ethical perspective, might make sense of these conflicting results found within the OAE literature. Since, as noted in subsection 1.2.1.5, expeditions have often been related to character development (via personal and social development), and because my personal interest and expertise as an OAE practitioner lay in wilderness expeditions, I sought to find a wilderness course upon which to conduct research. Chapter 4 provides a full account of the case study, and the rationale and methods used in this research.

In summary, this section opened with a clarion call for philosophical perspectives on OAE. Hahn's moral mission was then reinterpreted in contrast to the traditional portrayal often recounted. A virtue ethical perspective was then proposed as a means to explore the softer aspects of character's relationship to OAE. Finally I noted that in an effort to connect theory with practice, this virtue ethical perspective would be examined through a case-study of a wilderness expedition.

This chapter has had four aims. First, it has located this research in the field of OAE, with specific interest in wilderness expeditions. Second, it established the long-held assumption of character formation on OAE programmes, but, thirdly, noted a growing body of dissent regarding this assumption. Last, it has proposed to examine this issue of character formation within OAE through a virtue ethical perspective, both theoretically and in the praxis of an expedition.

It is to this theoretical examination of a virtue ethical account of character that I now turn.

Chapter 2

The Virtue of Character

Although Aristotle's virtue ethic is often referred to as a "character ethic" (Hunt, 1996a), finding a description or theory of character within Aristotle's main ethical text, the *Nicomachean Ethics* (Trans. 1999), proves difficult. For while character is, without question, a thread running throughout Aristotle's argument, specific references to it are relatively infrequent. Aristotle's concept of character is implicitly assumed throughout the text, rather than explicitly explained. It is left to the reader to extract a comprehensive theory of Aristotelian character, and despite my literature searches, I was unable to locate one. Thus, this chapter is an effort to articulate such a theory, and therefore requires significant exegetical examination. Once this philosophical theory of character development is articulated, its application to OAE will be explicated throughout the remainder of the thesis.

The discussion opens with a brief defence of virtue theory's particular relevance to character, over and against other ethical traditions. An introduction to Aristotle's life and ethical writings will next provide the reader with a context for the chapter. Character, as understood from an Aristotelian standpoint, will then be defined through a detailed examination of the *Nicomachean Ethics*. The limitations of Aristotle's ethic will then be addressed, and the chapter will conclude with a sketch of modern virtue scholarship beyond the *"Ethics."*

2.1 Framing the Problem

This section begins by connecting character and ethics. Next, the ancient question, "How shall we live?," and the modern difficulty of the is/ought distinction convey the challenges to ethical systems. Western civilisation's three moral traditions are then surveyed, with virtue ethics distinguishing itself as an ethic most clearly relevant to character, and hence to this research.

2.1.1 No View From Nowhere

As a young boy, I was taught that character is doing what is right when no one is looking. Since the "right" thing to do is a normative question, the study of character leads quickly to moral philosophy or ethics. "Ethics" is an English derivation from the Greek *ēthikos*, often translated as "character." Difficult ethical questions, such as, "How shall we live?," have presumably preoccupied humankind long before Socrates' defence of his conduct in Plato's *Crito* (Trans. 2002). The modern period seems to have only complicated the discussion by clearly separating facts from values. This distinction, Hume's Law, claims "there is no logical bridge over the gap between fact and value," between an "is" and an "ought" (Blackburn, 1996, p. 180). Hursthouse (2001, p. 179; see also Nagel, 1986), recognising this ethical quandary, namely the struggle to justify our normative claims regarding how best to live, asserts that there can be no neutral point of view, "no view from nowhere." Attempts to make sense of an ethic will necessarily require taking a view from somewhere, and starting from the presumptions of that position. Even the realist Aristotle, seems to recognise assumptions within his first principles (I 4§5-7). The human predicament, then, with regards to moral conduct, is to search for an ethical system that *best* elucidates how we are to live and make the normative decisions that shape our lives. With regard to such systems, Western civilisation provides three main ethical traditions: deontology, utilitarianism, and virtue ethics.

2.1.2 The Three Traditions

This thesis is not a defence of virtue ethics against other traditions, so little space is given to comparison. However, a brief outline of each will reveal the strengths of a

virtue ethical position, and highlight its obvious relevance to character theory, and thus this research.

2.1.2.1 Deontological Ethics

Deontological ethics, from the Greek word, *deon*, meaning "obligation" or "duty," is an ethical system maintaining that moral acts are either good or evil in themselves, regardless of the consequences they bring. This differentiates deontology from other ethical systems (e.g. utilitarianism, discussed next), which hold that the consequences of an act determine its moral worth. Immanuel Kant is most often associated with a deontological ethic. Believing nothing in nature to be in vain, Kant is convinced our ability to reason has some noble function above the mere instinct displayed in lesser animals (Jones, 1975, pp. 70-71). He then posits that this human capacity for thought must be for the cultivation of a good will. Based on these convictions, he formulates his categorical imperative: "I am never to act otherwise than so that I could also will that my maxim should become a universal law" (Kant, trans. 1927, p. 18). Believing it one's duty to do what is right, Kant uses the categorical imperative to justify moral actions, and contends that the imperative must be followed, regardless of the consequences it may bring. By privileging duty, and not consequence, a deontological ethic is less concerned with the particulars of context. Sherman (1991, p. 26) considers this insensitivity to context a serious weakness since many moral decisions are complex, dilemma-prone situations, which resist blanket application of categorically universal principles. Another disadvantage of deontological ethics is the limited value placed on moral motivation. By overemphasising duty, issues of motivation, namely dispositions, attitudes and affect, are often neglected (Carr, 2005, p. 138).

2.1.2.2 Utilitarian Ethics

In utilitarian ethics, it is the *utility,* or happiness, resulting from an action that determines its moral worth. Here, moral actions are justified by the consequences they bring. Jeremy Bentham, James Mill, and his son, John Stuart Mill, were the 19th century architects of utilitarianism. Central to their ethical theories was "the greatest happiness principle" (Blackburn, 1996, p. 162), which holds that the morally correct

action is the one that "procures the greatest happiness for the greatest numbers" (ibid., p. 162). On Bentham's rendition, perhaps its crudest form, what is needed is a "moral arithmetic" (Bentham, trans. 1914, p. 1-5), a means of uniformly determining which actions would bring more happiness. Bentham's "felicific calculus" (Blackburn, 1996, p. 137) holds that "right" decision is calculable. Although J. S. Mill brings more sophistication and sensitivity to the theory, he still believes that the moral merit of an action is found in whether it increases the proportion of happiness (ibid., p. 388). The danger of determining moral worth solely on consequences is that *any* means can be permissible, provided the end is worthy (Crisp & Slote, 1997, p. 3). For utilitarianism, it isn't what is necessarily right but what is best for all (Carr, 2008c) that justifies an action. That is, the ends can be used to justify immoral means. Anscombe (1958/1997, pp. 37-38), aware of these limitations, adds her poignant critique. She calls attention to utilitarianism's lack of accountability for the unforeseen consequences that inevitably result from miscalculation, its deference to conventional values in borderline cases, and its deployment to justify horrific ends (e.g. atomic bombs).

2.1.2.3 Virtue Ethics

> [Virtue ethics is an] epistemological claim about how we can best discover what living a good life requires of us. (Hughes, 2001, 219)

Anscombe's watershed article, *Modern Moral Philosophy,* first published in 1958, reinstated virtue into an ethical conversation that had been dominated by deontological and utilitarian systems. In the article, she claims that many of the logical difficulties plaguing modern ethics are located in the words "ought" and "obligation," distinctly moral terms, and both advents of a Christian law-oriented era (1958/1997, p. 30). The Greeks never spoke of moral "obligation"; they did not even have a word for "illicit" (Ancombe, 1958/1997, p. 27, 31). The ethical idea of obligation developed through the Christian doctrine of divine command that required certain behaviour as a matter of law. She critiques Kant's reasoning, claiming that his self-legislation towards duty appears illogical since the idea of morality as legislation is coherent only on the assumption of a divine or other authority; if no such authority established the law, how could anyone be *obliged* to do anything?

While the idea of morality as obligation might have worked in the Middle Ages, when theism was more broadly accepted, Anscombe, despite being a Christian herself, notes that in so far as few now believe in God, a deontic ethic makes little sense. After critiquing the deontological and utilitarian (see above) traditions, she enjoins a return to virtue theory.

Instead of basing action on obligation, Classical Greek philosophers such as Socrates, Plato, and Aristotle, look to a way of living that brings about a general well-being, or a flourishing life (e.g. Aristotle, trans. 1999, I 4§2). Aristotle, in particular, maintains that certain dispositions of character consistently seem to promote a flourishing life, and these dispositions are called virtues. If one *wants* to live well, it is then sensible to live a life of virtue. For these Greeks, judgments are informed not by what one *ought* to do, but by what kind of person, namely virtuous, one *wants* to be. By linking an ethical way of life with a desire for fulfillment, rather than dutiful obligation, these Greeks (anachronistically) provide a bridge over the modern gap between facts and values (Pakaluk, 2005, pp. x-xi). This revival of virtue theory, brought about through Anscombe's article (1958/1997), has moved moral dialogue beyond ethics as a narrow realm that considers obligation and dilemmas, towards the more broadly Socratic question, "How shall one live? (Hauweras & Pinches, 1997, p. 56).

For the virtue ethicist, virtuous dispositions of character provide the "moral" (from now on used in the Classical Greek sense, stripped of obligation) perspective through which life's many choices are made (Hughes, 2001, p. 219; Schneewind, 1997, p. 179). Evaluating the context and observing the morally salient aspects of a scene, a virtuous person decides on appropriate action. Based in experience (Sherman, 1991, p. 11), virtue ethics is renowned for being, "practical and, therefore, faithful to how human beings actually are" (Pakaluk, 2005, p. 279).

Although efforts have been made to make connections between virtue ethics and the Kantian and utilitarian camps (e.g. Kilcullen, 1983; Louden, 1986), as Sherman (1991, p. 24) notes, they remain very distinct. Virtue ethics preserves many of the

key features of other ethical traditions while avoiding many of their weaknesses. For instance, contrary to popular belief, virtue isn't simply a matter of doing what one wants. As with a deontic ethic, a virtuous person will observe certain proscriptions (e.g. envy, see II 6§18). However, unlike Kant's ethic, affect plays a significant role in the moral perception and response of the virtuous. Acting, merely from duty, regardless of disposition and sentiment, would not meet Aristotle's stringent requirements (II 4§3; see also Sherman, 1991, p. 26) for virtuous action (discussed later in more detail). Stocker (1997, pp. 75-78), recognising this minimal emphasis on motivation and affect to justify moral action in contemporary moral theories, claims that a virtue ethical perspective preserves the relationship between values, reasons and behaviour. Anscombe (1958/1997, p. 26) says it a slightly different way, noting that by incorporating belief, motivation, affect, and action, a virtue ethic is grounded in the human psychological dispositions of virtue, necessary to bring about human well-being (see also Crisp & Slote, 1997, p. xvii). Virtue ethics also clearly distinguishes itself from utilitarian approaches. Since acting with virtue requires appropriate motivation and deliberative processes that encompass *both* means and ends, virtue ethics avoid the limitations of consequentialist ethics, which takes the results of an action to be the sole criteria of moral worth.

Virtue ethics is not without its detractors (e.g. Schneewind, 1997), whose main arguments will be discussed later in section 2.6, but its value, to which Hursthouse (2001, pp. 173, 187) draws attention, seems relevant to modern society. As an example of such relevance, Hursthouse (2001, p. 173) refers to a parent's efforts to inculcate the virtues (e.g. honesty, generosity) into his or her child's life. Simply, we praise people for virtue, blame them when they fall short of virtue, and hold them responsible for vice.

This section discussed the inherent weakness of the deontological and utilitarian ethical systems, and contrasted these with the strengths of a virtue ethical position.

As mentioned above, both Socrates and Plato focused on moral virtue (e.g. Plato, trans. 1974), but it is with Aristotle that virtue receives its most thorough examination, and it is to his account that I now turn.

2.2 Aristotelian Virtue Ethics: An Introduction

This section begins with a brief biography of Aristotle. His main ethical texts are then introduced. Lastly, the basic argument of virtue ethics' *locus classicus*, the *Nicomachean Ethics,* which because of its renown and influence on Western philosophy is known simply as the *Ethics*, will be surveyed in order to make the examination more accessible.

2.2.1 The Life of Aristotle

For the purposes of the thesis only a brief context is needed. Aristotle was born in the Greek colony of Stagira in 384 BCE. In 367 BCE, he was sent to Plato's Academy in Athens where he spent the next 20 years, until Plato's death (Crisp, 2000, p. vii). As will be seen, this time at the Academy, shaped his concept of a flourishing life: friends; leisure; peace; truth; and study (Pakaluk, 2005, p. 18). In 335 BCE, in Athens, Aristotle founded the Lyceum (which would last for eight centuries), where he taught and researched for 11 years (Hughes, 2001, p. 3). This decade is thought to have been his most prolific, the height of his mental powers (Denise et al., 2005, p. 22). He died of a digestive illness on the island of Euboea in 322 BCE (Crisp, 2000, p. xxxvii).

He is credited with one of the largest libraries in the Greek world (Denise et al., 2005, p. 22), and he wrote more than 400 broadly ranging works — with only a third surviving, alone requiring 1.5 million words to translate (Crisp, 2000, p. vii). "An account of Aristotle's intellectual after-life would be little less than a history of European thought" (Barnes, 1982, p. 86). I will now discuss a few of his ethical texts.

2.2.2 Ethical Texts

Aristotle had a reputation as a stylist, but, unfortunately, nearly all of his literary work in dialogical form is now lost (Hughes, 2001, p. 10). What does remain is mostly lecture notes that require elucidation by expositors (Pakaluk, 2005, pp. 39-40).

Four such sets of lecture notes associated with Aristotle are related to ethics: *Eudemian Ethics, Nicomachean Ethics, Magna Moralia,* and *On Virtues and Vices*. Much scholarly scepticism surrounds the authorial authenticity of the last two texts (Irwin, 1999, p. 15; Pakaluk, 2005, p. 22), so it is with the former that this discussion continues.

The *Eudemian* and *Nicomachean Ethics* share three sections, referred to as books, that are exactly the same. Scholars generally concur that the *Nicomachean Ethics* is the more mature work, possibly an edited (with Aristotle's son, Nicomachus, editing) version of the *Eudemian Ethics* created *circa* 330 BCE (Crisp, 2000, p. vii; Hughes, 2001, p. 9; Irwin, 1999, p. xv). This revision is thought to have been only partial since repeated material and other editorial mistakes are present within the text (Irwin, 1999, p. xiv; Hughes, 2001, p. 10; Crisp, 2000, p. 70).

The *Ethics* is now divided into ten books, each with many chapters, which in turn are divided into sections – none of which were present in the original text. Modern Greek texts, and therefore English translations, are based on Greek manuscripts copied during the Byzantine period, "derived indirectly from the edition of Aristotle's works produced by Andronicus in the first century" BCE (Irwin, 1999, p. xxv). Within Western contexts, the *Ethics* has been widely read since the 12th century (Crisp, 2000, p. viii). If the definition of a fundamental text is that "it is what one should ideally read and master before going on to study and think about other things" (Pakaluk, 2005, p. xi), the *Ethics* is one of the fundamental texts of Western thought.

Before transitioning to a detailed examination, a general outline of the *Ethics'* argument will serve to make the philosophy more accessible.

2.2.3 The Basic Argument of the *Ethics*

Although the *Ethics* is Western civilisation's first systematic ethical treatise, its purpose was not to articulate an ethical system, but to provide an understanding of how individuals become good (II 2§1; X 9§1-2). A preliminary glance at the basic argument will provide entry into its main tenets and vocabulary, thereby making a fuller examination more lucid.

Aristotle believed all animate objects to have a *telos*, a purpose they were created to fulfill. *Eudaimonia,* often translated as happiness, a flourishing life, fulfillment, or well-being is the *telos* that Aristotle identifies for humans (I 7§8). For Aristotle, a *telos* could only be attained through the function, the *ergon*, of the being (I 7§9). The *ergon* is related to how something is supposed to function, what is natural to it. A knife's function is to cut; but what of a human? Like Socrates and Plato before him, Aristotle stressed the rational function of the human species (Denise et al., 2005, p. 23). For humans to live eudaimonistically, they must live in accordance with *orthos logos*, right reason (VI 13§4-5). Further, to "excellently" live in harmony with our reason, is to live virtuously. For virtue is an English derivation of the Latin *virtus,* which in turn is a translation of the Greek *aretē,* meaning excellence. Thinking virtuously requires the intellectual virtues (found in Book VI), while acting virtuously requires what are called the moral virtues (found in Books II-IV). Together, for they can't operate without one another (X 8§3), they make up an agent's virtue. For Aristotle, the sum of this virtue, or lack thereof (vice), over a life-time, forms a person's character (I 10§11). After providing this initial argument, the remainder of the *Ethics* expounds Aristotle's understanding of virtuous right reason.

Having briefly introduced Aristotle and his ethical texts, and traced the general argument within the *Nicomachean Ethics*, a more detailed examination of the *Ethics'* relationship to character will now be undertaken.

2.3 An Ethics for Character: *The Ethics*

This large section will provide a more thorough exegesis of Aristotle's character ethics. This section aims to provide the field of OAE with a clear articulation and justification of a virtue ethical understanding of character. Attention will be given to how Aristotle arrived at *eudaimonia* as humankind's chief aim, and how he employed the function argument to deduce reason as our *ergon*. Two different types of virtue, moral and intellectual, will then be distinguished, with particular emphasis on their relation to character formation. The distinctive roles of friendship and contemplation in moral development will be highlighted, before discussing three principal ways, indicated by Aristotle, to develop virtue.

2.3.1 The Search for Happiness

> So we must exercise ourselves in the things which bring happiness, since, if that be present, we have everything, and, if that be absent, all our actions are directed toward attaining it. (Epicurus, trans. 1925, para. 1)

"All men naturally desire knowledge," claims the first line of Aristotle's *Metaphysics* (Trans., 1933, 980a21). Similarly, he opens the *Ethics* with "every line of inquiry, and likewise every action and decision, seems to seek some good; that is why some people were right to describe the good as what everything seeks" (I 1§1). The *Ethics,* then, is Aristotle's attempt (I 13§4) to provide a "knowledge" of the "good," which informs our "action" (I 3§7), so that we too may become good (II 2§1; X 9§1-2).

If everything an agent does is for some purpose or for some good, then knowing the highest good for which one strives is essential for making life's decisions (I 2§2). What then is this highest good? What is the ultimate goal? "The ultimate goal in life is something toward which we would do well to direct everything else that we do" (Pakaluk, 2005, p. 1). Aristotle identifies three attributes that this highest good should embody: ultimacy (I 7§3-4) – that for the sake of which all else is done; self-sufficiency (I 7§6) – no end beyond itself; and preferability (I 7§8) – it would always be chosen against some other good. Aristotle is looking for what humankind most desires. However, before he begins the search in earnest, he offers some methodological caveats.

Recognising the complexity of his endeavor, the search for the good, he acknowledges that the exacting theoretical demands of other disciplines (e.g. mathematics), should never be expected from the field of ethics (I 3§1-4). When inquiring into moral matters, "we shall be satisfied to indicate the truth roughly and in outline" (1 3§4; see also I 7§18 and IX 2§2, 6). Or similarly, "our account will be adequate if its clarity is in line with the subject-matter, because the same degree of precision is not to be sought in all discussions" (Aristotle, trans. 2000, 1094b11-13). Aristotle believed that it was the "mark of an educated person to look in each area for only that degree of accuracy that the nature of the subject permits" (Aristotle, trans. 2000, 1094b22-25). Since "the spheres of what is noble and what is just," which ethics examines, "admit of a good deal of diversity and variation" (Aristotle, trans. 2000, 1094b14-17), an ethical inquiry will have no fixed answers. Aristotle is cautioning the reader not to expect from ethics what other more precise disciplines can provide (I 7§20). "Moral principles are not scientific laws" (Hughes, 2001, p. 16). If accepted, this ethical caveat significantly delimits the methodological approaches appropriate to ethical research, a topic discussed in Chapter 4 on methodology.

Continuing with his search for the highest good, Aristotle employs a technique commonly used by Socrates. Aristotle elicits the opinion of others, the *endoxa*, and uses their common and wisely held opinions (see VI 11§6 and VII 1§5) as a starting point for the dialectic. Aristotle notes that most people agree that the highest good is *eudaimonia*, a flourishing life, but that the masses disagree as to what *eudaimonia* exactly is (I 4§2). For Aristotle, whatever one does should always be explicable in terms of its contribution to a fulfilled life; eudaimonistic living is "the best possible life" (Ackrill, 1980, p. 24). Some say it is pleasure, others wealth or honor (I 4§3). Aristotle eventually decides *eudaimonia* is a life consistent with right reason (I 1§13), and does so by way of the function argument.

2.3.2 The Function Argument

In a passage elucidating *eudaimonia* (I 7§10), Arisotle says: "Perhaps, then, we shall find … [more specifically what human *eudaimonia* is] if we first grasp the function of a human being." Aristotle's description of the function (*ergon)* of a human being assumes that his listeners/readers have had exposure to his theory of the soul. Before the search for *eudaimonia* can continue, a brief mention of Aristotle's account of the soul is necessary to the present argument.

2.3.2.1 The *Psuchē* – The Soul

For Aristotle, living and non-living entities can be differentiated by the presence of a soul *(psuchē)* in an animate being. He used this term, soul, in a far broader sense than is used today. His understanding of the soul is related to his biological taxonomy. Each level of life (e.g. plant, lower animal, human) can be understood in terms of its "matter" and "form." The matter of an organism is that of which it is made. An organism's form is related to its intended function and explains why it is put together the way it is, why it is organised in its given fashion. A creature's form is its soul. The "soul is the characteristic functions and activities that are essential to the organism" (Irwin, 1999, p. 348). The soul *(psuchē)* establishes the function (*ergon*), which in turn serves the end (*telos*), the purpose or aim, of the being – in the case of humankind, *eudaimonia*. This function *(ergon)*, determined by the soul, is the characteristic activity of the organism, that which makes it distinctly itself. The different levels of life (e.g. plant, animal and human) all have different souls and thus different functions (Jones 1975, p. 235).

In Aristotle's *De Anima* (Trans. 1931), translated *On the Soul*, he provides an account of three different souls (*psuchē*): nutritive; sensitive; and rational souls (412a-ff, 427a18-ff). He notes that humans, like plants, posses the ability to nourish themselves, a nutritive soul; and also that humans, like less developed animals, are able to use their senses, via a sensitive soul. What is it then that makes a human soul distinct from plants and other animals (I 7§13)? Aristotle understands the human capacity to reason, our rational soul (427a18 – ff), as that which sets us apart from other creatures. He means that "what is most characteristically human is the way in

which thought colours all our lives - not just our intellectual pursuits, but also our feelings and emotions, our choices and relationships" (Hughes, 20001, p. 11). Said another way, our characteristic way "is to do what we can rightly see we have reason to do" (Hursthouse, 2001, p. 223).

Referring to his discussion of the soul in *De Anima* (Aristotle, trans. 1931), Aristotle, in the *Ethics,* notes that the human soul has: a non-rational part, containing the nutritive and sensitive sub-parts of a soul that the human shares with plants and animals (I 7§12); and a rational or thinking part (I 13§11-14). But there is another sub-part of the non-rational part of the soul exclusive to humans: the non-rational but responding to, being persuaded by, and obeying reason sub-part of the non-rational part of the soul (I 13§15, 18). This reason-responsive sub-part of the non-rational soul contains the appetites and general desires (I 13§18), and listens, like a child to a father, to the rational part of the soul (I 13§19). In a sense, this sub-part of the non-rational soul that responds to reason is intermediate between the rational and non-rational parts of the soul and will be henceforth referred to as the "intermediate part of the soul" (see Figure 2.1).

Similarly, the rational part of the soul is divided into two sub-parts: the scientific sub-part, which studies "beings whose principles do not admit of being otherwise [e.g. mathematics] than they are" (VI 1§5); and the calculating sub-part, which deals with the deliberations and decisions of human action (VI 1§5-6).

This will become clearer in due course, but a diagram may be helpful to visualise these relationships (see Figure 2.1).

2.3.2.2 From Soul to Function to Virtue to *Eudaimonia*

Borrowing Plato's (*Republic*, 352e) function argument, Aristotle claims an "activity of the soul in accord with reason or requiring reason" (I 7§14) to be the function (*ergon*) of humankind. His next step is to connect function with virtue. "Now each function is completed well by being completed in accord with the virtue proper [to that kind of thing]" (I 7§15). Virtue (*aretē*), in a non-moral sense means excellence;

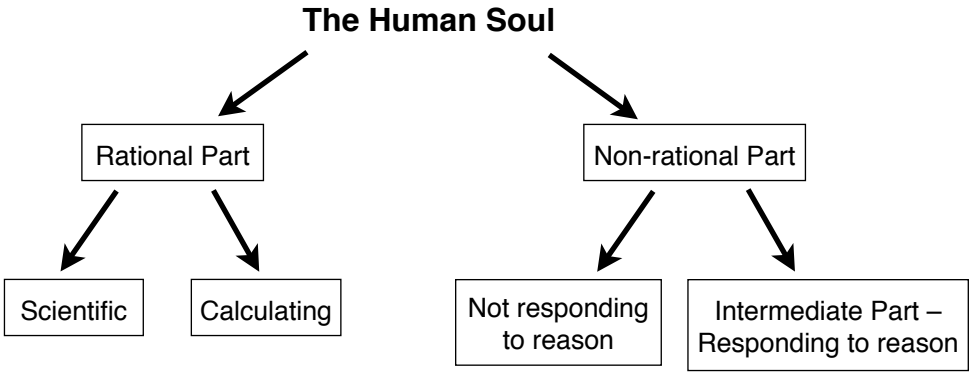

Figure 2.1. Aristotle's human soul. The diagram divides the human soul into its rational and non-rational parts, which in turn are further subdivided.

a knife is virtuous if it cuts well. To perform a function well, is to do it "excellently," that is virtuously. A person that functions with excellence has developed the traits or dispositions to do so. These traits or dispositions are virtues (II 6§2). Virtuous actions fulfill the function, which leads to *eudaimonia*.

Here is the argument in summary: the highest good for a human is its *telos, eudaimonia*; *eudaimonia* is best pursued through the function, or characteristic activity conducive to a human's well-being, which is related to its soul; functioning well (*aretē*), which for humans is reasoning well, is performing the function with virtue; living virtuously, therefore, fullfils the function, which results in *eudaimonia*. The function argument logically connects *eudaimonia*, the soul, and virtue. To this argument, Aristotle adds the condition "in a complete life" (I 7§16). One's function can only be performed well, and thus achieve *eudaimonia,* by prolonged virtuous living throughout one's life.

Since a species' function (*ergon)* determines its values relative to its end (*telos*), it could be said that nature impels each species to pursue its "good," namely that which will bring about its end. Here "we can begin to see how values are central to the behaviour of living things" (Hughes, 2001, p. 6). Thus, for humans, as with other

species, biologically built-in values prompt them towards an ethic for behaviour. Some ways of living lead to flourishing, others to harm (Carr, 2003a, p. 220).

2.3.2.3 Ethical Naturalism

Ethical naturalism is a form of ethical objectivism. Just as a botanist might name a list of traits possessed by a "good" example of some plant species, so too with the human virtues. "I am, quite seriously likening the basis of moral evaluation to that of the evaluation of behaviour in [plants and] animals" (Foot, 1995, p. 9). Ethical naturalism simply extends evaluations of natural kinds (e.g. an owl can have good or bad sight for its species) to human conduct. Just as humans have a set number of teeth, not an average but a "normal" number, perhaps when "regarded not just biologically, but from the point of view of the activity of thought and choice in regard to the various departments of life," a similar, granted less precise, moral normalcy can be found (Anscombe, 1958/1997, p. 40). Notice that within the argument it is nature that has decided the virtues for humankind. Nature has provided *eudaimonia* as a *skopos* (I 2§2), a target, and similarly imparted certain virtuous behaviours, as means to reach it. For Aristotle, that which we "aim at," to achieve our end, is associated with "the good" (Pakaluk, 2005, p. 6).

The above reasoning allowed Aristotle to reject conventionalism (see I 3§2-3; V 7§1), believing, via the function argument that humans share a common nature and therefore that they have a similar ultimate goal. "We have the virtues neither by nor contrary to [our] nature, we are fitted by [our] nature to receive them" (II 1§3). Ethical naturalism, therefore, narrows the gap between facts and values, thus providing a shared rationale for ethical behaviour.

Ethical naturalism, based on the needs, desires and interests of a species, suggests that some character traits are virtues; it does not establish moral or natural law. Foot (1972) speaks in terms of a virtue being a "hypothetical" imperative, not justified in itself, but only as a means to our *telos*. Since reasoning inevitably involves more individuality than one's number of teeth, the application of these virtues will always

be case by case, leaving room for, "within reason," individual expression (Hursthouse, 2001, pp. 211-212, 219-220).

2.3.3 The Moral Virtues

This subsection will define moral virtue, indicate the role of affect within virtue, and introduce Aristotle's criteria of virtuous action.

Human virtue, like the soul, has two parts (I 13§19). The rational part of the soul governs the intellectual virtues, discussed in book VI of the *Ethics*. The intermediate part of the soul governs the moral virtues, discussed in books III-V of the *Ethics*. The "moral" in moral virtues comes from a play on words that Aristotle introduces in II 1§1. Good habits *(ethos)* develop moral virtue, and the term "moral" (*ēthikos*) comes from a slight Greek derivation of the word habit *(ethos)*. "The moral virtues concern the habitual choice of actions in accordance with rational principles" (Denise et al., 2005, p. 24). Since a flourishing life (*eudaimonia*), our chief end, is an activity in accordance with virtue, we must know what virtue is in order to bring it about (I 13§1).

2.3.3.1 A Definition of Virtue (II 6§15)

Aristotle defines moral virtue as: "a state that decides, consisting in a mean, the mean relative to us, which is defined by reference to reason, that is to say, to the reason by reference to which the prudent person would define it" (II 6§15). Working through this definition, phrase by phrase, one first encounters "a state" *(hexis),* literally "a having" or a possession. For an action to be virtuous, it must be committed from a fixed state or disposition, a state of character. These "states of virtue" allow an agent to perform their function well (II 6§2).

Continuing with the definition is the word "decides" *(prohairesis),* which Crisp translates as "rational choice" (2000, p. 207). *Prohairesis* receives its own chapter (III 2) in the *Ethics,* and will be examined in subsection 2.3.5.4. It is a choice for action informed by rational desire and deliberation, all of which Aristotle relates to a person's character.

Following *prohairesis* is Aristotle's renowned concept of the golden mean. The mean is the virtuous act lying between two extremes, a vice of excess and a vice of deficiency (II 8§1). For example, a courageous act is virtuous. To err towards the vice of deficiency is cowardice; to err towards the vice of excess is rashness (III 7).

However, this mean must be "relative to us," that is, contextualised to both the situation at hand, and to the particularities of a person, given his or her capability, current state of virtue, and predispositions to error (II 9§4-5). For instance, the mean (virtuous) amount of food temperate for Milo, the famous Greek athlete (II 6§7), would be the vice of overindulgence for a sedentary PhD student (see IV 1§19 for another example). Aristotle recognises (II 9§7-8) how difficult it is to decide on the mean for a given situation. This decision requires "seeing" the situation properly, and for Aristotle, this ability to see is part of a person's character (Sherman, 1991, pp. 3-4). Thus, striking the mean requires acting with the right feelings (II 6§11) "at the right times, about the right things, toward the right people, for the right end, and in the right way" (II 6§10). This ability to perceive rightly is central to Aristotle's understanding of character, and occurs throughout the text: II 6§1; II 9§2; II 9§2, 7; III 7§5, 10; III 12§9; IV 1§12, 22; IV 5§3, 7, 8, 13-14.

Progressing through the definition of moral virtue, the mean is set by how "the prudent person would define it" (II 6§15). Here, Aristotle introduces the intellectual virtue of prudence, or practical wisdom *(phronēsis),* a virtue implicated in perception, desire, deliberation, and rational choice. It is *phronēsis,* by way of right reason, that suggests the appropriate action for the intermediate part of the soul. Since the *phronimos*, the person with practical wisdom, decides on a correct moral response, "virtues are to be defined in terms of a *judgement"* (Hughes, 2001, p. 64). Subsection 2.3.6 gives special attention to *phronēsis*, the intellectual virtue so crucial to character.

2.3.3.2 Virtue and Affect

Although *phronēsis* is an intellectual virtue that establishes the mean, the Classical Greeks did not, as the modern period has since Descartes and Hume, strictly differentiate cognition from affect (Carr, 2005, p. 141). For Aristotle, striking the mean requires not just acting on reason, but doing so with appropriate feelings (II 3§3, 6§10-12, 9§1; III 1§1; X 8§2). Discussing feelings broadly, Aristotle refers to Plato's belief that a proper moral education is an upbringing that teaches one to feel correctly towards pleasure and pain, for this is an index of virtue (II 3§1-2). In II 5§2, Aristotle further defines these feelings as: emotions (e.g. anger) and desires (e.g. appetite). Emotions, unlike feelings, are "cognitive states … involving some kind of beliefs … [about] how the world is" (Hughes, 2001, p. 58). Hursthouse (2001) provides the following examples: "our understanding of what will hurt, offend, damage, undermine, distress or reassure, help, succour, support, or please our fellow human being is at least as much emotional as it is theoretical" (pp. 107, 118). For Aristotle, emotions are part of the moral response (Sherman, 1991, p. 2). Desires (e.g. appetites), also mentioned in II 5§2, although not cognitive, are themselves trainable states that must answer to the virtues of moderation and temperance. In sum, although the mean is reached through intellectual activity, this in no way excludes affect, but to the contrary assumes its necessity for proper moral function. The moral virtues are states (*hexis)* or dispositions that involve the ordering of human emotions, desires, sentiments, sensibilities, feelings and appetites; character development is implicitly affective development (Carr, 2005, p. 148).

Having examined Aristotle's definition of moral virtue, I now turn to the conditions under which an action may be deemed virtuous.

2.3.3.3 Three Prerequisites for Virtue

II 4§3 sets out three conditions for a virtuous act: agents must know that they are doing a virtuous act; the act must be decided for its own sake; and the act must be done from a firm and established state *(hexis)*. Taken in order, first, to know that an act is virtuous, is intentionally to perform what is good. For Aristotle, this precludes any form of disengaged "virtuous" behaviouralism; empty movements are not

enough, appropriate motivation is necessary for virtue. With the first condition requiring motivation, the second condition qualifies the object of the motivation. Here Aristotle's position is different from a consequential utilitarian end. The virtuous act isn't done to bring about the end of *eudaimonia*, the virtuous act is done because it is a noble *(kalos),* often translated as "fine," thing to do (IV 2§7). *Kalos* is an "aesthetic notion, used in the *Ethics* … to refer to the good aimed at by the virtuous person" (Crisp, 2000, p. 207). This aiming for the noble or fine also exonerates Aristotle from the common charge of ethical egoism, because *kalos* "systematically promotes the good of others" (Irwin, 1999, p. xxii). The last requisite for a virtuous act is action from a fixed disposition (*hexis*). This rules out one-time, impulsive, arbitrary acts of "virtue." Virtuous acts can only come from established character traits.

Remembering that Aristotle's definition for character is the sum of virtue and vice over a lifetime (I 10§11), these prerequisites for virtue reveal the depth of personal change – self-awareness, motivation, and established dispositions – necessary to claim that a person's character has been developed. This fact alone begins to hint at the significance of the claim that OAE develops character.

2.3.3.4 Closing Comments on Moral Virtue

In all, Aristotle discusses 11 moral virtues: courage (III 6-9), temperance (III 10-12), generosity (IV 1), magnificence (IV 2), magnanimity (IV 3), virtue concerned with small honors (IV 4), mildness (IV 5), friendliness (IV 6), truthfulness (IV 7), wit (IV 8), and justice (V 1-11). As the interest of this thesis is the *formation* of character, a detailed survey of these virtues is unnecessary. Having examined moral virtue, I will now discuss intellectual virtue.

2.3.4 The Intellectual Virtues

Since virtue is acting in accordance with reason (II 6§15), an account of right reason must be given (VI 1§1, 3). Right reason comes through deployment of the intellectual virtues: "the contemplation of theoretical truths and the discovery of the rational principles that ought to control everyday actions" (Denise et al., 2005, p. 24).

Aristotle names "five states in which the soul grasps the truth" (VI 3§1). These five intellectual virtues are distributed (see Figure 2.1) across the two parts of the rational soul, mentioned in subsection 2.3.2.1's discussion of the *psuchē*. The scientific virtues, are concerned with studying that which can't be otherwise; and the calculating virtues with decisions to be made (VI 1§5-6).

The scientific virtues are: *epistēmē* (knowledge or science), which is exact and everlasting (VI 3); *nous* (understanding, intelligence), which is "the capacity for insight" (Hughes, 2001, p. 224) (VI 6); and *sophia* (wisdom), which is intellectual ability in theoretical matters (Hughes, 2001, p. 224), and is a composite of *epistēmē* and *nous* (VI 7).

The calculating virtues are: *technē* (skills, craft), which is concerned with production (VI 4); and *phronēsis* (practical wisdom, prudence, moral discernment (Hughes, 2001, p. 224)), which amongst much else, is deliberating well (VI 5).

II 1§1 distinguishes the moral virtues, which are built through good habit, especially from a young age, and the intellectual virtues, which are built through teaching and experience, and therefore require time for development. Aristotle believes that attaining full virtue is difficult for the young, because they are just establishing their habits (moral virtues), and have not yet had the time and experience to develop the intellectual virtues, particularly *phronēsis* (I 3§5-8). It is to four crucial aspects of *phronēsis,* what Irwin calls the "Preconditions of Virtue" (1999, p. vi), that the argument now turns.

2.3.5 The Preconditions of Virtue

Having just indicated the important role that *phronēsis* plays in deliberating about appropriate moral actions, I will now examine this deliberative process in detail.

Following Nancy Sherman's *Fabric of Character* (1991), an aim of this chapter is to show "that character is inseparable from the operations of practical reason [*phronēsis*]" (1991, p. vii). This section describes the deliberative process overseen

by *phronēsis*. This process, found in chapters III 1-5, and named the "preconditions of virtue" by Irwin (1999, p. vi), consists of: rational wish *(boulēsis)*; perception; deliberation *(bouleusis)*; and rational choice *(prohairesis)*. These preconditions will now be defined and related to *phronēsis,* and thus character.

For Aristotle, moral development is a gradual refinement of human sensitivity in any particular context (Carr, 2003c, p. 17). It is the preconditions of virtue that provide this morally contextual sensitivity. Looking again at the classic definition (see II 6§15) of moral virtue, described in subsection 2.3.3.1, the preconditions of virtue, governed by *phronēsis,* can be seen as requisite to achieving a virtuous act. That an agent "decides" (*prohairesis,* III 2) is itself a judgment, presumably requiring some deliberation (*bouleusis,* III 3). That the mean is "relative to us," implies it is pertinent to our context, necessarily requiring us to read the situation or perceive correctly. That a *phronomos,* a practically wise person, is the standard, assumes that an agent with *phronēsis* has knowledge of the proper ends (*boulēsis*, III 4). Now placed in their logical order, these preconditions of virtue – rationally wishing for the correct ends, perceiving circumstances relevant to the ends, deliberating on the options available, and then making a rationally informed decision – will be addressed respectively.

2.3.5.1 Wish

Wish, or rational desire *(boulēsis)* is about ends (III 4§1). Hughes (2001, p. 142) translates *boulēsis* as "want," claiming that wanting can be for *eudaimonia* generally, or anything deemed worth having. III 4§2-4 distinguishes rationally desiring *(boulēsis)* the good, from the apparent good. Aristotle is noting that what appears to an agent to be a worthwhile end is ultimately a moral matter, related to the agent's character. An agent with a flawed character will wish for base ends; an agent with good character, good ends (III 4§5). "But someone may say that everyone aims at the apparent good, and does not control how it appears, but, on the contrary his character controls how the end appears to him" (III 5§17).

2.3.5.2 Perception

Although perception is explicitly mentioned only a few times within the text, it is tacitly assumed throughout. Just as character determines the ends an agent pursues *(boulēsis)*, so his or her character determines how circumstances are morally perceived (Sherman, 1991, p. 33). For example, if an agent wishes to be just, and perceives an injustice, an appropriate response may be anger, but what is the contextually appropriate mean of anger? Part of determining the appropriate mean is knowing "the way to be angry, with whom, about what, for how long. For sometimes … we … praise" a mild response, sometimes a vehement one (II 9§7). It is perception of one's context that allows one to match a response to the circumstances. Since moral action depends on judgment, perception is crucial, for "judgment depends on perception" (II 9§8).

In a notoriously opaque passage, Aristotle attributes the intellectual virtue *nous*, typically relegated to theoretical insight, to the practical role of perceiving salient particulars within a situation: "we must, therefore, have perception of these particulars, and this perception is understanding [*nous*]" (VI 11§5). VI 11§6 alludes to the development of perception through experience. The trials, errors and successes of past judgments continue to refine perception, through an ever-deepening understanding *(nous*), allowing the agent to "see correctly because experience has given them their eye" (VI 11§6). Therefore, *nous* is the active ability to understand, discover and formulate fundamental truths; but, as just noted, it also has the capacity to see these truths in context when circumstances present themselves (Pakaluk, 2005, p. 223). For these reasons, Aristotle says *nous* is involved in both directions, theoretical *nous* inductively garners truth from particular experiences, and practical *nous* deductively applies truths to particular contexts (VI 11§4). *Nous,* then, because it can refine one's understanding of truth through experience, can also refine the ends one wishes for *(boulēsis)*. "If we can change how things appear to us, then we are in a position to begin to reform our desires [*boulēsis*]" (Sherman, 1991, pp. 63-64). II 11§2 indicates that a practically wise person (a *phronimos)* will have this understanding *(nous)*. In sum, since our ability to perceive affects the moral truths

we glean from experience, and the moral saliency we find in particular cases, Aristotle considers perception to be a crucial component of character. McDowell's (1997) virtue theory emphasises this necessity of "seeing" (perceiving) properly: "it is by virtue of his seeing this particular fact rather than that one as the salient fact about the situation that he is moved to act by this concern rather than that one" (p. 157). Crisp (2000) agrees: "VI.8, 1142a, makes it clear that practical wisdom is less a capacity to apply rules than an ability to see situations correctly" (p. xxiv). In line with her colleagues, Sherman (1991) notes that: "this process of 'seeing as' is a necessary prerequisite for action" (p. 40).

Part of this "seeing" (perceiving) is emotional. For affect is sometimes alert to phenomena the intellect cannot access – particularly in empathetic relation to others' pathos. As Pascal (Trans. 1960) says, "the heart has its reasons which reason knows nothing of" (iv. 277, p. 151). Emotions allow the moral agent to "see" in detail: "the solution is not to quiet the passions, as Plato might have suggested through his notion of a rationally ordered soul, but to appeal to them, to be aroused by their sensitivity, to see with the heart" (Sherman, 1991, p. 48). "Emotions are themselves evaluations or appraisals, ways of judging the world …. [W]hen we subtly shift … ways of thinking (i.e., stop thinking that something is an offense, loss, injury, or attraction), we shift our emotional states" (Sherman, 2002, p. 105-106). The emotions scrutinise and discriminate situational particulars; judgment should always consult reason *and* emotion. As section 2.3.3.2 discussed, emotion is intertwined with cognition. Feelings are not blind irrational impulses, but informed and guided states (II 5§2). How one thinks about something largely determines how one feels about it, just as how one feels in turn shapes one's thinking. For this reason, emotions are educable, and therefore culpable.

Through perception's potential to be refined, "character is expressed in what one *sees* as much as what one *does"* (Sherman, 1991 p. 4; see also p. 29). Since moral salience is something perceived, failing to observe ethically relevant circumstances may be more than ignorance, it may well be moral failure (Hughes, 2001, p. 128).

2.3.5.3 Deliberation

The third precondition of virtue is deliberation (*bouleusis*). "We deliberate about what is up to us, that is to say, about the actions we can do" (III 3§7). When things are unclear or undefined, they require deliberation (III 3§8, 10). *Bouleusis* (deliberation) literally means "taking counsel" (Pakaluk, 2005, p. 136). This counsel is most often within ourselves, but Aristotle does note that "we enlist partners in deliberation on large issues when we distrust our own ability to discern" (III 3§10). Given the ends established by an agent's *boulēsis*, and his or her perception that an issue of moral salience has arisen, including all the details of the context, the agent must now deliberate regarding the means appropriate to bring about the relevant end. "If it appears that any of several [possible] means will reach it, we examine which of them will reach it most easily and most finely [*kalos*]" (III 3§11). Aristotle's position is again different from a utilitarian one. It is not the most efficient or useful that is chosen, but the most noble or fine (see discussion of *kalos* in subsection 2.3.3.3).

III 3§16 notes that deliberation depends on perception: "good deliberation must include good perception" (Irwin, 1999, p. 245). Similarly, as discussed, perception depends on and can influence one's ends *(boulēsis)*. Aristotle is setting up something of a chain here. The moral agent starts from a rational end, perceives an instance where the end is manifest, deliberates about the means by which the end can most nobly, given the perceived context, be achieved, then forms a "moral conclusion" *(prohairesis*).

2.3.5.4 Moral Conclusions

"What has been decided [*prohairesis*] is what has been previously deliberated" (III 2§17). The term *prohairesis,* etymologically, speaks for itself: what is decided *(prohairesis)* is chosen (*haireton)* before all else *(pro)*. Hughes (2001) translates *prohairesis* as "moral conclusions" or "the conclusion of moral deliberation" (p. 129, 224), and Crisp translates it as "rational choice" (2000, p. 207). Such moral conclusions are the decisions that best promote the ends (*boulēsis)* (III 2§9). *Prohairesis* "is a rational ability; it operates from an 'all things considered' perspective" (Pakaluk, 2005, p. 135).

A moral conclusion may well be a decision not to act, for example, refraining from retaliatory speech in an argument with a friend. Moral conclusions can also have future intentions, for example, after debating whether to disclose *all* income when filing taxes, an agent decides that come April, he or she will (Sherman, 1991, p. 58).

Prohairesis concludes what might be called the deliberative process of the preconditions of virtue. Perhaps because *prohairesis* rests on rationally wishing for the appropriate ends (*boulēsis)*, perceiving moral salience, and deliberating over moral means, Aristotle says moral conclusions are proper for the virtuous and "distinguish characters from one another better than actions do" (II 2§1; see also III 2§11).

2.3.5.5 Concluding Comments on the Preconditions of Virtue

Any effort to synthesise Aristotle's ethical theory, runs the risk of providing a rather mechanistic account. In reality, his virtue ethics play out much more organically. Although the preconditions have been explained in simple linear fashion – one end, one perception of that end, the deliberation of only a few means, and one moral conclusion – life offers a far more complex predicament. Multiple ends vie, perceptions conflict, labyrinthine deliberations ensue, sometimes achieving only muddled moral conclusions.

It is important to note that Aristotle is not suggesting that *every* moral decision requires this kind of procedural analysis. In fact, in crisis situations (e.g. the courage required to risk one's own safety by grabbing a child from the path of a moving bus), too much deliberation, because time is of the essence, may be a defect of character. Aristotle claims that at critical moments, actions proceed from a state of character (III 8§15).

Wishing, perceiving, deliberating and making moral conclusions are not actions limited to those with virtuous character. That is, they are neutral terms, implicated in voluntary action (III 5§1). For Aristotle, a good character will fulfill the

preconditions virtuously (III 5§2), or as a person with practical wisdom would fulfill them (II 6§15). Much like the prerequisites for virtue described above, the preconditions of virtue reveal the broad scope of character – wishing for the right things, perceiving the right things, deliberating well, and making the right moral conclusions – and depict what may be involved, from an Aristotelian perspective, in OAE's claims to develop character.

Again, at the risk of sounding too mechanistic, these preconditions of virtue can be considered the scaffolding on which the intellectual virtues rest. Once the rational part of the soul reaches its moral conclusion, the intermediate part of the soul, the part in control of the appetites and desire, provides the discipline to see the moral conclusion through.

I now turn to *phronēsis,* the key virtue of character, and its role as orchestrator between the preconditions of virtue, the intellectual virtues, and the moral virtues.

2.3.6 *Phronēsis*

> Any attempt to put *phronēsis* neatly and clearly will inevitably result in oversimplification. (Hughes, 2001, p. 84)

Irwin translates *phronēsis* as "prudence" (1999, p. 345), Crisp as "practical wisdom" (2000, p. xxiv), Pakaluk as "intelligence and foresight in action" or "sagacity" (2005, pp. 214, 215), and Hughes as "moral discernment" (2001, p. 224). Aristotle describes it as the "eye of the soul" (VI 12§10).

II 6§15, discussed in subsection 2.2.3, notes that the mean of virtue is defined by reason, reason as a practically wise person *(phronimos)* would construe it. For Aristotle, it is *phronēsis* that allows one to reason correctly (IV 13§4-5), for *phronēsis* ultimately governs human moral judgment. Quoting from the *Ethics, phronēsis* concerns "what is just and what is fine, and what is good for a human being" (VI 12§1; see also VI 5§6). Since a fixed set of principles cannot possibly apply to *all* of life's particulars, *phronēsis,* the ability to think well regarding one's practical decisions, is needed. Thus *phronēsis* is better described as a sensitivity,

rather than an algorithm. Using *phronēsis*, the practically wise person is able to appropriately "aim" at the best achievable good for him or herself in the given circumstance (VI 7§6). "Aim" translates *stochazomai,* which has connotations of improvising, conjecture, even guessing, from experience (Sherman, 1991, p. 25). As an agent reflects on his or her experience, *phronēsis* develops and matures allowing the agent to "get it right" increasingly in all spheres of human interest (Crisp, 2000, p. xxiv). Thus, it is *phronēsis* that ultimately allows one to live a flourishing, eudaimonistic life.

As noted, the conviction that "character is inseparable from the operations of practical reason [*phronēsis*]" (Sherman, 1991, p. vii) is crucial to my argument. Like Sherman, I take the preconditions of virtue to fall under the general jurisdiction of *phronēsis* (1991, p. 5), and to be therefore closely tied to character.

2.3.6.1 *Phronēsis* and the Preconditions of Virtue

Phronēsis is most often understood as contextualising judgment (V 5§1; VI 13§7; VI 8§8) that promotes the means to a given end. However, VI 7§7 clearly links *phronēsis* with understanding the proper ends for humankind. This establishes a relationship between *phronēsis* and the preconditional wish *(boulēsis)* discussed in 2.3.5.1.

The precondition of perception is also under the administration of *phronēsis* (VI 8§9). Irwin (1999) also makes this relationship clear, naming practical wisdom as "a sort of perception or intuitive understanding of the right aspects of particular situations" (p. xx).

However, *phronēsis* is most strongly tied to the precondition of deliberation. VI 5§1 says that practically wise people deliberate finely *(kalos)* about the good. Or more strongly, "deliberating well is the function of the prudent person more than anyone else" (VI 7§6). The possession of *phronēsis* allows an agent to deliberate well, a crucial step in determining right action, and therefore indispensable for good character.

Finally, VI 13§7 cautions that moral conclusions *(prohairesis),* the ultimate outcome of the deliberative process, "will not be correct without *prudence*," or *phronēsis* in the Greek (italics added). Therefore, as already articulated, since the quality of moral conclusions distinguishes a person's character even more than their actions (III 2§1), *phronēsis* is requisite for fine character.

In sum, *phronēsis*, the great administrative virtue (Pakaluk, 2005, p. 214), orchestrates rational desire *(boulēsis)*, perception, deliberation and moral conclusions. After this deliberative process, a virtuous agent would now know the action required in a given context. However, Aristotle laments that "many … do not do these actions. They take refuge in arguments, thinking that they are doing philosophy, and that this is the way to become excellent people" (II 4§6). He emphasises that having judged the correct action, though this is crucial to having right character (as seen in II 2§1), the action must actually be executed to be considered virtuous. Immediately following II 4§6, Aristotle begins his discussion of the moral virtues, thereby indicating that performing reasoned actions is the task of the moral virtues.

2.3.6.2 *Phronēsis* and the Moral Virtues

"Someone is not prudent [acting with *phronēsis*] by simply knowing; he must also act on his knowledge" (VII 10§2). The moral virtues, as dispositions (II 6§15), dispose one towards right action. For example, a generous person (IV 1), through cognitive and physical habituation, has established a predisposition towards being generous. When *phronēsis* orchestrates the preconditions of virtue ending in a moral conclusion, telling the agent at what time, to what degree, for how long, and to whom to be generous (II 6§11), the intermediate part of the soul, which oversees the moral virtues, executes *phronēsis*' moral conclusion and performs the generous action. Since moral virtue is the mean according to the *phronimos'* reason (II 6§15; VI 13§4), attaining moral virtue, and therefore character, is impossible without *phronēsis*. However, it is important to emphasise that *phronēsis* alone does not constitute character. *Phronēsis* requires the moral virtues to carry out the moral

conclusion (VI 13§6; VI 12§6). Therefore, *phronēsis* and moral virtue are mutually dependent.

2.3.6.3 *Phronēsis*, Experience and the Young

Due to the complexity of the deliberative process, which necessitates perception of both contextual particulars and universal truths (VI 8§5), experience and maturity are required for virtuous action. However, since experience is precisely what youth lack, Aristotle notes that *phronēsis* among the young is uncommon (I 3§5). Compounding this difficulty is the adolescent's tendency to follow whimsically his or her feelings and appetites (I 3§6), even when his or her *phronēsis,* if it is developed, counsels otherwise. When this tendency becomes a disposition (*hexis)* to follow errant desires and appetites, the moral virtues will not be sufficiently rooted within the character, thereby resulting in the youth's inability to follow correct reason.

This developmental delay in *phronēsis* has significant ramifications, discussed in the analysis chapters of this thesis, for OAE programmes that intend to develop character in the young. Presumably, *phronēsis* and the moral virtues develop in some gradual fashion as the young gain experience, for Aristotle provides some helpful categories that mark this growth towards virtue.

2.3.7 Degrees of Character

Socrates once asked how it was that a person could know the correct thing to do, yet do otherwise (Plato, trans. 1996, *Protagoras* 352-358)? He believed ignorance to be the cause; the person in question could not have *known* the correct action, for if he or she did, he or she would have done it. Aristotle was uncomfortable with Socrates' solution. Experience shows that knowledge can be ignored (VII 3§2). Failing to act in accordance with knowledge is of significant interest in a study on character, for it suggests underdevelopment within a moral virtue. If character is the sum of virtue and vice over a life-time, and virtue is a mean on a continuum between two errant vices, then actions not striking the mean can be described by their proximity to the mean. Aristotle provides some helpful classifications for the deficiencies on either side of virtue's mean. The following diagram (Figure 2.2) illustrates that virtue sits

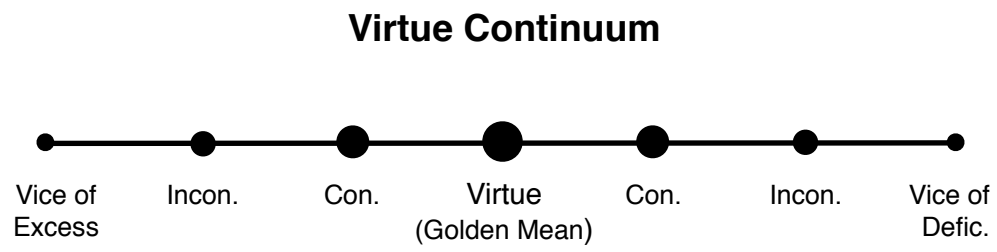

Figure 2.2. Aristotle's gradations from virtue to vice in both directions.

in the "golden mean" between two vices, one of excess, the other of deficiency. Between virtue and vice, on each side of the diagram, lie two different classifications: continence and incontinence. For the sake of example, I will use the virtue of temperance to explain these stages between vice and virtue.

2.3.7.1 Vice

Vice destroys an agent's ability to see the proper ends of an action. Here, the will is entirely oriented to vice, since viciousness acts without regret. In seeking non-virtuous ends, the agent's perception, deliberation and moral conclusions are then skewed (VI 5§6). Aristotle intimates that once a character becomes so depraved, it is nearly incurable (VII 8§1). The vice of excess for the virtue of temperance is licentiousness, and the vice of deficiency is insensitivity to pleasurable activity.

2.3.7.2 Incontinence

Akrasia, Greek for incontinence, means to be not in command. Alternate translations are: weakness, weakness of will, moral weakness, lack of control (Pakaluk, 2005, p. 233). The incontinent, like the virtuous, go through the deliberative process ending in a virtuous conclusion, but unlike the virtuous, the incontinent acts "on appetite, not on decision [*prohairesis*]" (III 2§4). The incontinent are overcome by feelings or appetites to the point where their actions drift from reason, "but not so far as to make … [them] the sort of person to be persuaded that it is right to pursue such pleasures without restraint" (VII 8§5). Unlike the vicious, the incontinent regret performing non-virtuous actions (VII 8§1). Although incontinent acts may well be the same as

vicious ones, they are considered incontinent because the agent wanted to do differently; "incontinents are not unjust, but will do injustice" (VII 8§3). Aristotle cautions that a lust for untimely pleasure can lead to incontinence, which is why Plato insisted that being brought up well, with regard to pleasure and pain, was essential for virtue (II 3§1-2; see also VII 4§1).

With regard to an incontinence of excess relative to the virtue of temperance, here is an example. The incontinent know that the virtuous action is to have just one or two biscuits with their cup of tea, but they lose control, and eat a half-dozen before coming to their senses. Just what has happened here? Aristotle, both agreeing and disagreeing with Socrates' answer of ignorance, offers four explanations. First, a person could know something and absentmindedly not use it (VII 3§5). For example, a mountaineer, despite knowing that a *cumulonimbus* cloud portends dangerous conditions, climbs on. Second, a person might well want for a proper end, but not *perceive* a given instance as relevant to this end (VII 3§6). For instance, a person who regularly obeys the speed limit, fails to perceive a speed zone change. Third, a person could "know" something, but not have fully assimilated it yet. In this case, a person recently convinced that virtuous action requires buying organic for the sake of the environment, purchases his or her groceries, and then realises he or she has purchased on the basis of price, not eco-stewardship. Fourth, a person might know a proper end, and also that a particular instance of this end is at hand, but be clouded with another truth that conflicts with this first end. The person may then become overwhelmed by desire for this other truth, and commit an action that transgresses the first end (VII 3§9-11). Here, despite knowing the danger of sweets, a diabetic sees a plate of dark chocolate covered macaroons, and thinks: "sweets are pleasant." After ruminating on the pleasure sweets bring, the diabetic is overwhelmed with desire and eats them. Note that the incontinent do not *deliberately* become susceptible to their desires. Although the incontinent do ponder the "pleasure of sweets," they are not "*dwelling on its pleasantness in order to stir up an irresistible desire*" (Pakaluk, 2005, p. 250) – which is why incontinence sits between virtue and vice. However, since focusing on the joys of chocolate and coconut is what stirred the desire, the incontinent person is culpable for his or her wayward thinking. It is as

though desire temporarily incapacitates the proper knowing (Hughes, 2001, p. 163), making it inaccessible to the agent (VII 1§6).

Since it is the moral virtues that have reign over the appetites, feelings and desires, once *phronēsis* determines the moral conclusion, a well-disciplined person will have the moral virtue to obey and respond.

Although further examples of a deficient incontinence (see Figure 2.2.) of temperance could be given, for the sake of space, I will now describe continence.

2.3.7.3 Continence

Enkrasia, Greek for continence, is alternately translated: strength of character, moral strength, strength of will, or self-control (Pakaluk, 2005, p. 234). Here, continence follows reason despite the pull of wayward appetites (VII 1§6). "The [virtuously] temperate person [who strikes the mean] is the sort to find nothing pleasant against reason, but the continent is the sort to find such things pleasant but not to be led by them" (VII 10§6). In other words, the continent person holds on to the correct principles, but does so with less than perfect deliberation (Irwin, 1999, p. 266) – he or she is tempted to act unvirtuously, but through strength of will, performs the act required by the mean.

Foot (1997) takes issue with Aristotle's belief that virtuous behaviour precludes temptation to perform otherwise: the "fact is that some kinds of difficulties do indeed provide an occasion for much virtue, but that others rather show that virtue is incomplete" (p. 171). It is the circumstances that determine this difference. For example, Martin Luther King's choice to respond pacifistically towards those who committed egregious acts of violence against his brethren required more virtue than my refraining from swearing at a taxi when it unintentionally cut me off. King's actions could still be considered virtuous, even if he harbored retaliatory feelings while performing them. However, if I become flooded with rage, showed strong physical symptoms of increased heart rate and blood pressure, but in the end refrained from cursing a blue streak, all over a taxi driver's inadvertently missing me

in his blind spot, my actions would be merely continent. A virtuous response would have been more patient and gracious: "He didn't see me. It's an easy mistake that I too have made before."

There is some debate as to whether Aristotle considered continent actions to be morally "good enough" (VII 8§5). The concept of the mean describes actions as more or less virtuous, not right or wrong – what Swanton (2003, p. 3) calls a threshold understanding of virtue. While obviously preferring virtue, Aristotle does concede that continence is a state of excellence (VII 8§5; VII 9§5).

This section has provided an examination of Aristotle's virtue ethics, and its relevance to character. It began by describing Aristotle's search for the chief human end (*telos),* which resulted in a flourishing life of well-being (*eudaimonia)*. A life of right reason, by way of the function argument, was then shown to be the path to this flourishing. Next, a description of how this function can be expressed with virtue, both moral and intellectual, was defined, with particular attention given to *phronēsis'* orchestration of the deliberative process, which results in a moral choice. The section closed by noting that one can know the right moral action, but not perform it, and thus fall short of moral virtue. While this section has articulated an understanding of Aristotelian character, little has been said about how one might develop this kind of character, a subject which I will now address.

2.4 Inculcating *Phronēsis* and the Other Virtues

I have grouped Aristotle's methods for inculcating virtue under three headings: reflection, practice, and the shared life (see Sherman, 1991 for similar categories). As will be seen in the methodology chapter, these "conditions for virtue" (not to be confused with the preconditions of virtue discussed above) played a significant role in this research's data collection. Since character depends on the development of *phronēsis*, how one becomes practically wise is of paramount importance. Understanding *phronēsis* to be the foundation of character (VI 8§5), these conditions provide the broad categories in which *phronēsis* is developed.

2.4.1 Reflection

Reflection is the broadest of Aristotle's conditions for virtue. It encompasses much of this chapter's discussion, and in a sense subsumes the other two conditions. Aristotle seems to suggest that two types of reflection are involved in character development: one general, and one specific. The general kind of reflection has already been described in subsection 2.3.5.2's discussion of perception. Experience (through the other two conditions for virtue discussed shortly: practice; and the shared life) provides particulars, from which *phronēsis* (with theoretical *nous* VI 8§8*)* extracts general truths. Similarly, as experience continues, *phronēsis* (with practical *nous* VI 11§3-5) perceives morally salient particulars to which these truths (gleaned from past experience) morally apply. This cyclic process of induction to deduction is the general reflective process. In this sense, reflection, what Socrates calls "writing in one's soul" (Plato, trans. 1925, *Philebus* 39a), is an iterative activity that contributes increasingly to the sensitive moral judgment, so crucial to character.

The other more specific type of reflection Aristotle identifies is contemplation (*theōria*).

2.4.1.1 Contemplation

In I 5§2, Aristotle asks what kind of life will most likely lead to flourishing? He suggests three different lives (pleasure, honor, and study), and after dismissing the first two, he announces (I 5§7) that the third will be taken up later (X 7). There, he says, "if happiness is activity in accord with virtue, it is reasonable for it to accord with the supreme virtue, which is virtue of the best thing" (X 7§1). He then claims the highest virtue to be the intellectual virtue of *nous,* the virtue that distinguishes the fine *(kalos)* (X 9§1), and discerns both universal truths (theoretical *nous* VI 8§8*)* and saliency in particulars (practical *nous* VI 11§3-5).

Aristotle understands contemplation *(theōria)* (X 7§1), which is "the cognition of the supreme truths about the universe" (Jones, 1970, p. 285), as the activity that most thoroughly exercises *nous*. Hughes describes *theōria* as active consideration "of the understanding that one has achieved" (2001, p. 46). For Aristotle, it is contemplation

that leads to *complete* well-being *(teleia eudaimonia)* (X 7§1). Much confusion surrounds Aristotle's suddenly offering a different, more complete, path to *eudaimonia* at the end of the *Ethics*. What of the path to *eudaimonia,* employing *phronēsis* and the moral virtues that was painstakingly developed over the previous nine books? While the many proposed reasons for Aristotle's apparent last-minute change of mind are interesting (see Pakaluk, 2005, pp. 318-328), they do not advance the goals of this thesis. What is pertinent is that Aristotle understood *theōria* to be necessary for complete happiness, thus implying that the practice of contemplation is critical in the cultivation of virtue, and therefore character.

Aristotle continues by claiming that the virtuous life of action, described in the previous nine books, offers well-being in only a secondary *(eudaimonia deuterōs)* sense (X 8§1). While Aristotle privileges the life of contemplation, likening it to the divine within us (X8§8), he recognises that a human agent is unable to live on contemplation alone (X 8§9), and therefore "lives together with a number of other human beings … [and] chooses to do the actions that accord with virtue" (X 8§6). Although *theōria* is the highest expression of humanity's function (*ergon),* namely to reason, it must be balanced with a life of practice reinforced by this theoretical consideration (X 8§4). The *Ethics* itself exemplifies this as a practical ethics based on theoretical insights from biology and psychology (Hughes, 2001, p. 49).

Although different, these two types of reflection – one general, one specific – are only distinct to a point. By exercising *theōria*, one contemplatively considers the truths one has come to know (Hughes, 2001, p. 46), which will necessarily inform the reflective and deliberative processes governed by *phronēsis*. For example, as one's perspective matures through contemplation, the ends *(boulēsis)*, the rational desires that one wants and wishes for, are changed, thereby impacting the remaining preconditions of virtue, and thus producing a more refined moral conclusion, thereby resulting in a more virtuous character.

I have attempted to capture these two types of reflection in a diagram explaining the concerns of *phronēsis* (see Figure 2.3), which pictorially represents the entire reflective process.

In sum, developing virtue, and thus character, requires increasingly building one's capacity for sensitive moral judgment. Reflection is indispensible to this process, both in the general and specific forms described here. Judgment is refined as one becomes more adept with the reflective process, a development that comes largely through practice, the next condition for virtue considered.

2.4.2 Practice

> Habit, I say, is longtime training, my friend, and in the end training is nature for human beings. (VII 10§4)

The association of habit and practice with virtue theory, has erroneously led some to regard Aristotle's ethic as mere behaviourism. The confusion is between an action merely done, and the same action done virtuously. Subection 2.3.3.3 lists the criteria from II 4§3 that determine a virtuous act: acting knowingly, for the sake of the fine *(kalos)*, from a fixed character. Although agent A may perform the same action as a virtuous agent B, if agent A's action is not done with II 4§3's requirements, the act, for Aristotle, is not virtuous. Mechanically repeated behaviour does not necessarily lead to virtue. The deliberative process, including all the preconditions of virtue, guided by the intellectual virtue of *phronēsis*, which informs the intermediate part of the soul regarding the proper moral response, is a far cry from Skinnerian or other conditioning.

Yet, what is *initially* mere habitual action, can develop into virtue. For Aristotle believes that "we become just by doing just actions and become temperate by doing temperate actions" (II 4§1). Thus, the point of practice is: becoming just (virtuous), by at first doing (not yet virtuous but still) just actions (II 4§1). Practice therefore, is just as relevant to the intellectual virtues, as it is to the moral virtues, which are typically expressed through action: practice refines *phronēsis*, through refinement of

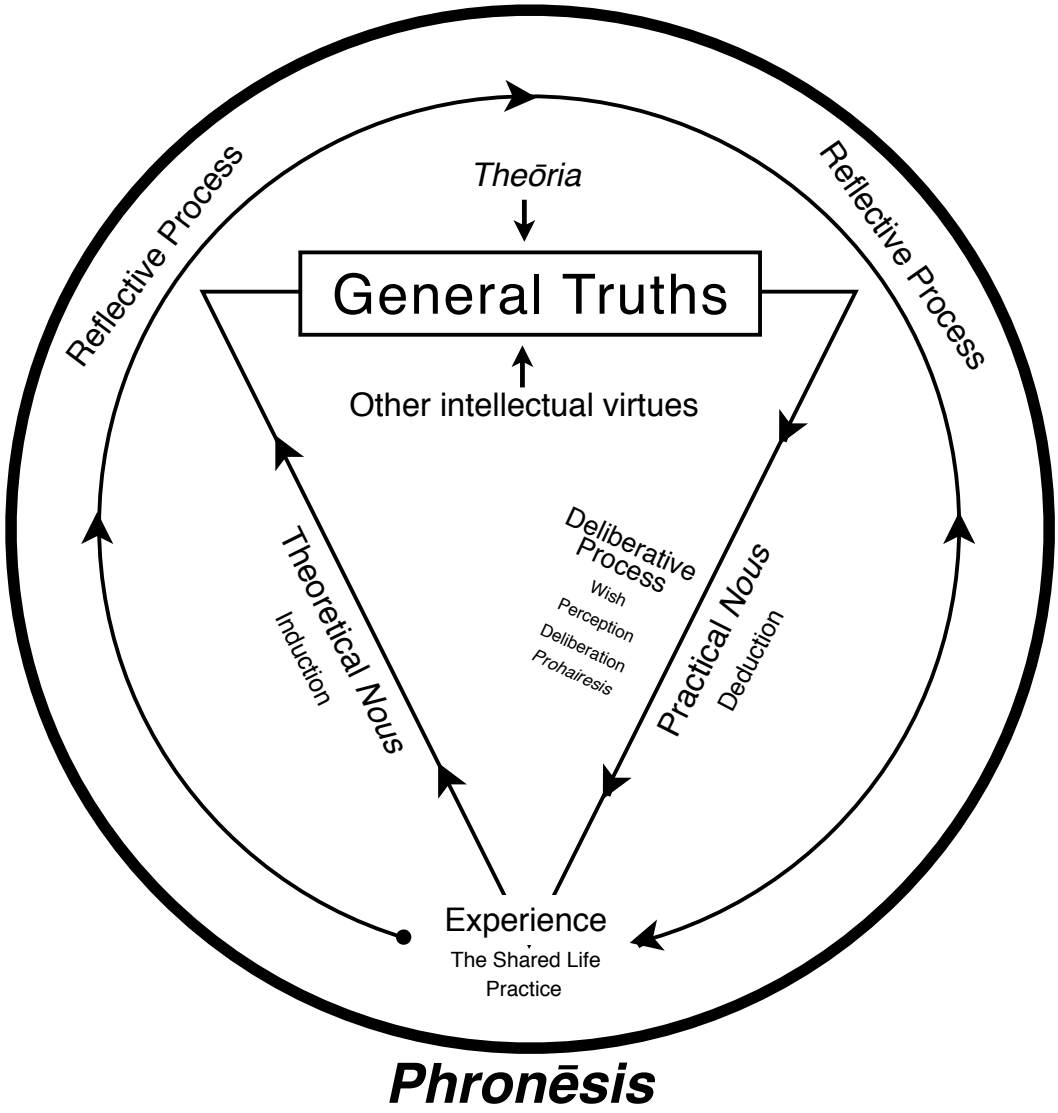

Figure 2.3. The province of *phronēsis*. Experience, through the virtue fostering conditions of the shared life and practice, provides theoretical nous with content from which to induce general truths. *Theōria* and the other intellectual virtues contribute and refine these general truths. Then, through the deliberative process, with the help of practical nous, judgment is appropriately contextualised, beginning the process again.

the reflective and deliberative processes (see Figure 2.3); practice trains the intermediate part of the soul to respond to reason's edicts (II 1§7).

Through practice, one gradually achieves right reason (according to the *phronimos*), and refines the moral virtues to heed such reason, thereby becoming predisposed to

strike the virtuous mean. These predispositions are states *(hexis)* of character. *A hexis* is a "having, or possession" from which the Latin *habere,* to have, provides the English "habit." To posses a *hexis* is to operate from a firm, deep-rooted and enduring character trait. For Aristotle, habituation is not mindless, but a "cognitive shaping" through time, allowing the agent to act from his or her accrued states of character (Sherman, 1991, p. 7). Habits, then, are established patterns of judgment and action, towards or away from virtue; they are not robotic conditioning.

Additionally, Aristotle makes it clear that for an action to be either intellectually *or* morally virtuous, the agent must act from these established dispositions (*hexis*). This can be seen in the definition of moral virtue (II 6§15): "Virtue, then, is a state [*hexis*] that decides [*prohairesis*]." Here, *hexis* is associated with the *phronēsis*-directed deliberative process that ends in a moral conclusion (*prohairesis*) – an intellectual virtue *hexis*. However, II 5§2 defines a *hexis* as "what we have when we are well or badly off in relation to feelings [e.g. appetites]." Here, *hexis* refers to a state in relation to the intermediate part of the soul, which controls the moral virtues – a moral virtue *hexis*. An Aristotelian understanding of character development therefore, will require both intellectual dispositions of virtue, and moral dispositions of virtue.

These two senses of *hexis* have significant implications for educational practice. For although many moral education programmes try to *teach* about good character, Aristotle recognises that few will become virtuous through argument alone (X 9§3). In most cases, character development will be an attempt to undo "what has long been absorbed as a result of one's habits" (X 9§5). These habits (*hexis)*, in both senses of *hexis*, are in a constant state of flux (II 2§7-8), towards and away from virtue, even if only on a micro-level. That is, for Aristotle, all actions (III 7§6), no matter how small, are developing habits (*hexis*) of thinking and behaving either towards vice or virtue. It is for this reason that "the student needs to have been prepared by habits for enjoying and hating finely" (X 9§6; see also II 1§7-8). Developing these fine (*kalos*) habits will require intentional agency, what Sherman (1991) calls "*critical practice*" (p. 157). Therefore moral education must consist of both argument (theoretical

content) *and* practice. Yet, even once a virtuous state is attained, it must be maintained and refined through continued practice over a lifetime (II 2§9; X 9§9).

This critical practice needs a context for expression, and our shared life with others provides this opportunity to grow in virtue through the cultivation of our dispositions (*hexis*).

2.4.3 The Shared Life[1]

> The nurse, the mother, the tutor, and the father himself strive hard that the child may excel, and as each act and word occurs they teach and impress upon him that this is just, and that unjust, one thing noble, another base, one holy, another unholy …. After this they send them to school …. [H]ere they meet with many admonitions, many descriptions and praises and eulogies of good men in times past, that the boy in envy may imitate them and yearn to become even as they. (Plato, trans. 1977, *Protagorus*, 325c-326a)

Virtue is learned through community: family, education, and friendship. The *Ethics* does not rely on a self-help approach, but instead recognises growth in *phronēsis* to be a community affair (Pakaluk, 2005, p. 98; X 9§14). Aristotle notes this debt to community for one's moral upbringing, highlighting that "when we educate children, we steer them by pleasure and pain," since "enjoying and hating the right things seems to be most important for virtue of character" (X 1§1; see also II 3§2 and Plato, *Republic* 401e-402a). As this quote intimates, the shared life is especially important for the young. Since *phronēsis* develops slowly over time through experience, youth "borrow *phronēsis,*" from the wise until they, themselves, are mature enough to loan theirs to others (VI 8§5). While the moral rearing of a child, for Aristotle, is certainly the responsibility of his or her family, he does believe that "it is best … if the community attends to upbringing" (X 9§14).

Although a community focuses on teaching morality to its youth, moral education never ends. As Hursthouse (2001, p. 61) notes, no one has perfect judgment, and all need to ask others, watch others and defer to others on occasion. Indeed, Aristotle asserts that "partners in deliberation" (III 3§10) are needed to provide new ways "of reacting, seeing, and understanding" (Sherman, 1991, p. 181).

[1] This phrase, "The Shared Life," is taken directly from Sherman (1991, p. xi).

These references to "real-life" ethical instruction are only part of Aristotle's understanding of moral education through the shared life. For one can also share life (vicariously) through the arts and literature, which have long been known to enrich and inform moral sentiment (Carr, 2003c, p. 15, 2005, p. 149). Aristotle himself uses a combination of fiction and non-fiction appealing to such dramatists and tragedians as: Euripides (III 1§8), Aeschylus (III 1§17), and Homer (III 3§18; III 8§10; III 11§1). Greek theatre portrayed the inevitabilities involved in following the vectors of either good or bad character. (For examples, see Heaney's modern translations of Sophocles' *Antigone* (Trans. 2004) and *Philoctetes* (Trans. 1991).)

The humanities, in general, illuminate "people's understanding of their humanity and in particular of the values through which that humanity is defined" (Pring, 2001a, p. 105). Whether in classic works of fiction such as Mark Twain's *Adventures of Huckleberry Finn* (1884/2003), which uses a clandestine trip down the Mississippi river as the setting for a young boy's ethical journey towards abolitionism, or Dickens' *The Personal History of David Copperfield* (1850/1987, p. 472), in which Mr. Peggotty, the paragon of grace, forgives his niece's betrayal, or in contemporary short stories such as Canin's (1994) *The Palace Thief,* which depicts poor character as the core cord of consistency through Sedgewick's immoral life, literature provides a moral dialogue, calling into question one's ethical positions, and inviting moral re-evaluation (Carr, 2005, p. 148).

Non-fictional works also serve as moral tutors, negatively as in Machiavelli's *The Prince* (Trans. 2005), where it is recommended that a prince should not be constrained by morality if he wants to maintain his kingdom, or Arendt's *Eichmann in Jerusalem: A Report on the Banality of Evil* (1963/1994), in which the reader is cautioned concerning the "Eichmann in every one of us" (p. 286), or more positively in Thoreau's *Walden* (1854/1995), where the author extols the peaceful contemplative life.

An artful combination of example, exhortation, dialogical deliberation and mimesis provide the constituent parts of the shared life through which virtue is inculcated. Hence, it is particularly through relationships that one learns to become good: the strength of this truth, for Aristotle, is seen in his dedicating nearly one fifth of the *Ethics*, a fact often overlooked by moral philosophers (Pakaluk, 2005, p. 257), to friendship.

2.4.3.1 Friendship

> For no one would choose to live without friends even if he had all the other goods. (VIII 1§1)

For Aristotle, friendship is the core of a flourishing life *(eudaimonia)*. Through companionship, a lasting happiness is attained (IX 9§5-6). This is perhaps because "friendship both is a virtue, and involves the exercise of virtues" (Crisp, 2000, p. xxx; see also VIII 1§1, 5§5).

Aristotle mentions three kinds of friendship: those of utility, pleasure, and character. The first two kinds of friendship are peripheral to this thesis, and accordingly receive short consideration. Friendships based in utility develop through friends' usefulness to one another. Typically, once this has served its purpose, the friendship ends (VIII 3§1-3). Friendships based solely on pleasure are similarly vulnerable, since they are rooted in appetites, which are often fickle (VIII 3§1-3).

The third species of friendship is character friendship (IX 1§3). Here, the commonality shared between friends is virtue (VIII 3§6). The admiration of virtue in the other's character is the basis for the attraction (Aristotle, 1952, p. 1244b15). This perfect or complete friendship *(telia philia)*, because it is based in virtue, is only attained with character. Indeed, choosing a friend is, for Aristotle, prohairetic (Aristotle, trans. 1952, 1236b30-36), a reasoned moral conclusion stemming from character (Sherman, 1991, p. 131). Although rare, because virtue and character are themselves rare (VIII 3§8), these character friendships endure because of their foundation in stable virtuous dispositions (VIII 3§6; II 6§15). Aristotle presumes that

the time and emotion necessary for friendship of this depth limits them to a few during any lifetime (VIII 6§2; IX 10§3-4, 6).

From a virtue ethical perspective, these friendships of character are crucial for character's development. For observing a "character friend" is like gazing into a mirror (Aristotle, trans. 1990, 1213a22-24). By looking at someone morally similar to oneself, one learns about one's own ethical self. This is helpful since our own self-satisfaction often prevents us from honestly seeing ourselves, whereas "we are able to observe our neighbors more than ourselves, and to observe their actions more than our own" (IX 9§5). "We need 'to live together with friends and share in argument and thought' in order to be fully conscious of the sorts of lives we are leading (*NE* 1170b11-12)" (Sherman, 1991, p. 27). For Aristotle, one cannot truly "know thyself" without friends. A friend's reflective role in one's self-knowledge led Aristotle to call a friend "another me" (Trans. 1990, 1213a22-24), another self (IX 9§10). This self-knowledge is crucial for the growth of virtuous character.

The benefits of character friendship, however, are not limited to increased self-knowledge. Character friends partner in the journey of life, choosing a *shared* vision of *eudaimonia*. In this shared vision, agent A's values, hopes, ends, and desires are constrained through committing to agent B's flourishing (*eudaimonia*). Similarly, agent B's vision of flourishing is contrained by a commitment to agent A. However, together, through perfect friendship, *teleia philia*, a shared life, C, is conceived (see Robinson, 1998, Lecture 13). Sharing the virtuous life together, in turn, refines virtue "and they seem to become still better from their activities and their mutual correction" (IX 12§3). "For 'when two go together … ,' they are more capable of understanding and acting" (VIII 1§2). Committing to this character friendship means making decisions with the other's flourishing in mind (Irwin, 1999, p. xxiii), and thus focuses on loving the other rather than on being loved (VIII 8§4). In this way, the two figuratively become "singleness of mind" (Aristotle, trans. 1952, 1240b2, 9-10; Sherman, 1991, p. 135).

In sum, friendship is central to community (IX 12§1). In living together with friends, for nothing is so proper to companions (VIII 5§3), conversation and thought is shared (IX 9§10), and virtue is cultivated (IX 9§7).

This section discussed three conditions for virtue found within the *Ethics:* reflection, practice, and the shared life. I will now provide a summary section, attempting to synthesise Aristotle's concept of character.

2.5 Defining Character: Putting It All Together

> Ultimately, through an agent's construal of her environment, through her choice of friends, through her selection of how and in what way to act on her commitments, she weaves a life that expresses her character and aims at her conception of happiness. (Sherman, 1991, p. 10)

Having examined Aristotle's ethic in detail, I will now more directly identify its relevance to character.

2.5.1 Character Is … ?

For Aristotle, living thoughtfully is necessarily connected to living well. A life oriented towards excellently *(aretē)* acting in congruence with right reason, which also encompasses appropriate affect, is just what seems to enable a human to flourish. Aristotle calls this kind of life "ethical," because it depends on traits of character *(ēthikē)* (I 10§11).

Good traits, or states *(hexis)* of character, are woven from continuously good reasoning and acting. Good reasoning, by way of the preconditions of virtue (requiring *nous* and *phronēsis*) and contemplation (*theōria*), depends on the deliberative process, which culminates in a moral conclusion (*prohairesis*) all under the auspice of *phronēsis*. Good acting (acting on one's moral conclusions), by way of moral virtue, requires acting in accordance with the prerequisites of virtue (II 4§3).

For Aristotle, this entire process, described in detail throughout section 2.3, and very briefly in the above two paragraphs, when expressed over a lifetime, results in virtuous character.

2.5.2 The Fabric of Character[2]

In her book, "*The Fabric of Character,*" Sherman (1991) uses a weaving metaphor to signify the way in which character is woven throughout the whole of one's life. Hursthouse (2001, p. 12), quoting from Hudson's 1986 *Human Character and Morality*, shows the appropriateness of Sherman's metaphor by highlighting the all-encompassing nature of Aristotelian character: "the unity of character is extremely labyrinthine. It couples systematically a person's values, choices, desires, strength or weakness of will, emotions, feelings, perceptions, interests, expectations and sensibilities"; character expressed in all-pervading virtue "goes all the way down." Since Aristotle understands ends, deliberation, moral conclusions, and actions all to be within the scope of human freedom, he holds humans responsible for their character (III 5§1-2; III 5§10).

In closing this section, Aristotle's pervasive understanding of character, as a fabric woven throughout the course of one's life, brings deeper meaning to Heraclitus' dictum, mentioned in the first chapter, "Character is destiny" (Trans. 1923, Fragment 121). In other words, through exercising the judgment and action necessary for making life's decisions, one makes oneself (Carr 2003a, p. 228).

This concludes my articulation of Aristotle's character ethics. The remaining part of the chapter examines virtue theory's limitations, and virtue theory beyond the *Ethics*.

2.6 Limitations

> There is so much in Aristotle that is original, that inevitably, much in Aristotle would undergo criticism in subsequent centuries. (Robinson, 1998, lecture 12)

This section discusses a number of the principal arguments against virtue ethics. While this chapter's purpose is not a defence of virtue theory, I would be remiss in not acknowledging some suggested faults in Aristotle's account. Many of the criticisms are well-aimed and penetrate deeply. The short remarks given here reflect the limits of space, and are not meant to dismiss superficially these criticisms.

[2] This phrase is taken from Sherman's (1991) book title.

2.6.1 Criticisms

2.6.1.1 Virtue Theory Is Too Difficult To Be Useful.

Like many of the following criticisms, the difficulty complaint seems more like an objection to "how the world is set up," than a fault within virtue theory itself. Aristotle, no less than any other moral theorist, is only responding to the world as we know it. That the ethical predicament humanity finds itself in is complex, suggests that any "simple" moral theory would not be wholly satisfactory. "Any ethical theory that makes it too easy always to know what to do or feel will seem to that extent flawed or even useless because [it is] untrue to our soberer sense of the wrenching complexity of moral phenomena" (Slote, 1997, p. 262).

2.6.1.2 Isn't Becoming Virtuous Largely a Matter of Luck?

"Moral luck" is Williams' (1981) term for the relation between one's ability to be moral and one's turn of circumstance. Some lives just have less temptation and tragedy thereby making a moral standard easier to attain (Blackburn, 1996, p. 251). In I 8§15-16 (see also VII 13§2), Aristotle notes that external goods such as friends, wealth (IV 3§19-20), power, good birth, good children, and beauty make the search for *eudaimonia* easier. However, later, in I 10§12-14, Aristotle, recognising the impact of a major misfortune on one's *eudaimonia*, says that even in the midst of difficult circumstances, the virtuous agent can maintain nobility, and, although "in no short time," can flourish again. Ultimately, virtue requires only modest resource and station (X 6§4; Crisp and Slote, 1997, p. xxi). For Aristotle, *eudaimonia* is living virtuously, which can be done without fortune.

Interestingly, the participants in this research identified luck as playing a significant role in the development of one's character (see subsection 5.2.5).

2.6.1.3 Aristotle Never Really Tells Us What To Do!

Loudon (1997) complains that virtue theory's emphasis on what kind of person an agent should be, namely virtuous, rather than what the agent should do, results in a tendency to ignore applied ethics, and casuistic law. Since its renaissance in the

1950s, much of the work on virtue theory has emphasised its difference from other rival ethical theories. Loudon rightly notices that little literature on virtue has focused on practical application. However, the contribution of virtue theory is that it is *not* formulaic, or prescriptive. It is a theory that respects the individuality of the particular instance, and understands that who one is and aspires to be is directly related to the context one finds oneself in.

An insight of Hursthouse's (2001, pp. 11-12) is relevant here. In an effort to show that our concept of virtue is somewhat intuitive, she attempts to define what one might mean by the phrase "honest person." After writing a 15-line uncontroversial description, she then contends, using her example of honesty, that if we are able to so easily and thoroughly articulate what a virtue looks like, then applying a virtue to a particular circumstance will be more straightforward than critics have claimed (ibid., pp. 11-12). That is, a person who has carefully considered what honesty entails will generally know what honesty requires in a given circumstance.

Loudon's (1997) complaint, however, which opened this subsection, is a helpful reminder that as virtue theory continues to mature, efforts must be made to include its practical applications – a reminder that Hursthouse herself has already heeded (Hursthouse, 1997).

2.6.1.4 Virtue Theory Is Often Unable To Discover the Right Action.

Both utilitarian and deontic ethics are able to find the "right" choice in any dilemma: utilitarians regardless of what the means require; and deontologists regardless of what the consequences might bring. By simplifying the dilemma, agents of these two ethical systems are able to walk away from an act *without moral regret*: "There were only two options, I choose the best one, what else can I do?" (Hursthouse, 2001, pp. 44, 46-48). Unlike these two ethics, virtue theory recognises the concept of "moral loss." For the virtue ethicist, dilemmas often offer no "right" resolution: all the available options are morally compromising. One is left to choose the "least worse option" (Carr, 2003a, p. 225), for these dilemmas have no *right* conclusion.

2.6.1.5 If the *Phronimos* Dictates the Mean, Isn't Virtue Theory Relativist?

Because virtue theory has a highest good, *eudaimonia*, it is sometimes taken to be a disguised utilitarianism. However, unlike an ethic of utility, Aristotle, in II 6§18, clearly lists prohibitions for the virtuous (e.g. adultery, theft, and murder). Similarly, as subsection 2.3.2.3 on ethical naturalism pointed out, what dictates right action for the virtuous are the biologically built-in values that lead to flourishing.

However, there does appear to be some latitude here. In the classic definition of a virtue (II 6§15), Aristotle says that virtue's mean is "relative to us." "Us" can be understood in two senses: the individual or the community. For the individual, one's personality preferences and tendencies can lead to what Carr (2003a) calls "dispositional priorities" or virtue's "aesthetic dimension" (p. 230). Although this may be considered value pluralism, Carr continues, it does not appear to be morally relativist (ibid., p. 232). But this plurality has its limits. Two people emphasising different aspects of *eudaimonia* must still agree that the way the other is living also constitutes flourishing (Hursthouse, 1997, pp. 221-222). Regarding the mean as relative to community, MacIntyre's (1984) work on narrative helps to illuminate this concept. He believes that human agents inherit traditions that embody time-honoured conceptions of virtue and value: "the narrative … history of each of our own lives is generally and characteristically embedded in and made intelligible in terms of the larger and longer histories of a number of traditions" (MacIntyre, 1984, p. 222). Communities, through their composite traditions, shape one's moral outlook. However, here again, plurality has its limits (see MacIntyre's *Whose justice? Which Rationality?* (1988)), for MacIntyre believes that while such traditions provide necessary moral starting points, "it is in moving forward from such particularity [within the traditions] that the search for the good, for the universal, consists" (MacIntyre, 1984, p. 221).

In any discussion charging virtue theory with subjectivity, it is important to note that virtue theory relies no more on evaluative judgment than its rivals, whether it be the deontologist's evaluation of duty or the utilitarian's "greatest good" (Hursthouse, 2001, p. 26-28, 36).

2.6.1.6 What if I Don't Find Aristotle's Function Argument Convincing?

In *Principia Ethica*, G. E. Moore (1903, p. 176) accuses Aristotle's ethics of committing the naturalistic fallacy, a fallacy claiming that naturalistic description cannot lead to ethical prescription, for this merely defines an evaluative term "as equivalent to the features you use as a standard for applying it " (Blackburn, 1996, p. 270, 255). The question, "Is it *good* to do what we naturally do well?," remains unanswerable for Moore.

Moore's concern here seems to be over inferring an "ought" from an "is." As Anscombe (1958/1997) suggests, agreeing with Moore, the concept of obligation is problematic in ethical discussion. For this reason, she suggests returning to the ancient question, "How shall we live?," as an alternative way to approach ethics. However, this alternative requires a different kind of motivation. Instead of "ought" Anscombe suggests that we might focus on "want" (Anscombe, 1958/1997, p. 32). Virtue ethical agents are not obliged to strive for *eudaimonia;* they are rather persuaded that living in harmony with their biologically-based capabilities brings about the highest degree of well-being for themselves and others. It is because of this conviction that they *want* to live virtuously.

Although I don't know whether Moore would have been satisfied with Anscombe's response, it does make clear that virtue ethical theory will appeal most to those convinced that describing ethics in terms of obligation is an impossibility.

2.6.1.7 Aristotle Is Sexist and Elitist.

Rosalind Hursthouse, herself a virtue ethicist, candidly admits that Aristotle was just plain wrong in his pejorative view of women (e.g. Aristotle, trans. 1998, 1260a13) and slaves (VIII 11§7), and in no way limits herself to his list of virtues. For these and other reasons she calls herself "neo-Aristotelian" (2001, p. 8).

The advent of Christianity's *agapic* ethic, some 300 years after Aristotle, has so coloured even an atheist's view of the good, that most modern readers find portions of Aristotle's ethical outlook offensive (see V 5§4, VIII 7, IX 3§3, IX 11§4-5). For

example, *aretē* (virtue), derived from Ares, the God of war (Thomas, Thomas, & Lewis, 2001, Disc 1 track 19), implies heroic military notions of victory, conflict and challenge. This is continued in the Latin translation, *virtus*, which refers to the quality of manliness. These heroic values of honor, position and power are poignantly seen in Aristotle's paragon of virtue, the magnanimous man who is ashamed to receive others' beneficence, tries to have others in his debt, remembers the good he did but not what he received, likes to hear himself praised and display his greatness, and condescends to those below himself (IV 3§24-26; Milbank, 1990, p. 352). In contrast, the Judeo-Christian understanding of virtue, as captured in Aquinas' work on Aristotle, is found in the chief theological virtue, *caritas,* meaning unconditional, self-sacrificing love (*agapē)* (Aquinas, trans. 1920, II-II 23-46). The ethical end point of these differing emphases on virtue is profound. The Aristotelian agent loves only what is virtuous, such as the virtuous agent him or herself, whereas Christians are called to love others impartially, regardless of their status or virtue.

While these critiques of sexism and elitism are but two of the complaints lodged against Aristotle, as the neo-Aristotelians demonstrate, much of Aristotle's ethic remains relevant to the modern condition. Additionally, Aristotle seems to anticipate a continual refinement to his theory by claiming that posterity will "fill in" his sketched "outline" as they "discover more" (I 7§17).

2.6.1.8 Aristotle Is an Ethical Egoist.

Indicting Aristotle as an egoist stems largely from a careless reading of IX 8 on self-love. Aristotle understands self-love in two different senses. The more common manifestation indicates selfishness of which he is reproachful (IX 8§4). But, virtuous living requires a second type of self-love. Through fine and noble (*kalos*) action that obeys reason, the virtuous do what is best for themselves, and thus love themselves (IX 8§5-6). What is often forgotten is that Aristotle's concept of *kalos* incorporates what is best for all: "the excellent person labors for his friends … and will die for them if he must; he will sacrifice money … [and] honors … in achieving the fine for himself" (IX 8§9). The fulfilled life (*eudaimonia*) never purports to be at the cost of others. In fact, virtuous behaviour "will take the good agent, far more often than the

defective agent, into situations in which the requirements of character conflict with the preservation of life itself" (Nussbaum, 1986, p. 336).

Some versions of psychological egoism mandate that because all good actions benefit the doer, there is no such thing as altruism (Blackburn, 1996, p. 13, 115). Hauerwas and Pinches (1997, p. 40) call this tension between the ego and altruistic action a corrupted modern social construct. Altruism need only be "an action which the agent performs to benefit someone else without considering whether he will benefit or not" (Hughes, 2001, p. 172). That an action benefits the agent does not preclude the action's being altruistic, for altruism is a matter of motivation, not benefit. The virtuous are motivated for the sake of what is noble or fine *(kalos)* (IV 2§7; see also IV 12§7, II 4§3, and Irwin, 1999, p. 329).

2.6.2 General Response

The above criticisms appear to be more complaints about the human predicament than direct confrontations of Aristotle's virtue-based solution. If one is convinced that there is no view from nowhere, the efforts of moral theory, as Chapter 4 will more clearly reveal, are to provide an account of ethics that best makes sense of our experiences. Thus far, I believe virtue ethics to be such an account.

Although often subordinated to reason, experience, because ethics is a practical enterprise, is no small factor in legitimating moral theory. We intuitively celebrate virtue and blame vice (III 5§7-9). We reinforce virtuous behaviour in rearing of our children. We do speak of a compassionate hospice worker or an honest car mechanic, and although we may temporarily envy a crooked person's economic gain, we do not aspire to live as he or she does. Simply, when the virtues are practised, we do appear to flourish.

2.7 Beyond the *Ethics*

This final section briefly mentions different traditions within virtue ethics.

2.7.1 Five Traditions

Carr (2008b) lists five traditions within virtue theory, which provide the structure for this subsection.

2.7.1.1 Ethical Naturalism

My inquiry falls largely within this vein already described (see subsection 2.3.2.3). Some of its chief proponents are: Anscombe, Foot, and Hursthouse.

2.7.1.2 Social-Cultural Virtue Ethics

As mentioned, MacIntyre (e.g. 1984) champions this perspective emphasising the role of traditions, practices and narrative in shaping morality.

2.7.1.3 Moral Realism

Realism is here applied to values, obligations and rights (Blackburn, 1996, p. 251). For a moral realist, morality is within the fabric of reality, not subjectivity. McDowell (1997) and Murdoch (1997), although not herself a virtue ethicist, seem to hold views towards this end of the spectrum. Since virtue is embedded within reality, understanding right action is largely a matter of perceiving reality correctly.

2.7.1.4 Agent-Based Virtue Ethics

Slote, an advocate for agent-based ethics, notes that this position "treats the moral or ethical status of acts as entirely derivative from independent and fundamental aretaic … ethical characterizations of motives, character traits, or individuals" (Slote, 1997 p. 237). An agent-based ethic is radical because instead of making an "act's rightness depend on what a hypothetical virtuous person *would* do, it insists that the rightness of someone's action depends on the *actual* motivation that lies or lay behind it" (Crisp and Slote, 1997, p. 22). The level of motivation for the action is what is judged as virtuous, not the actions virtuousness as judged by another *phronimos*. Within this strain of virtue theory, virtue, because of its connection with purity of motivation, becomes identified with benevolence and care. As subsection 8.2.2 attests, the case study participants identified the practice of care and benevolence as

integral to expeditionary life. Hence, Slote's agent-based theory will receive further attention later in the thesis.

2.7.1.5 A Pluralist Virtue Ethics

I take more time with this last tradition because it is relevant both to my understanding of virtue qua *agapic* love, and to the potential life-pervading reach of a virtue ethical perspective.

Christine Swanton's *Virtue Ethics: A Pluralistic View* (2003), so broadly expands the scope of virtue that nearly every response within one's life may be said to hail from one's character. She speaks (2003, p. 20) of a "field" of a virtue as the sphere of concern relevant to any given virtue. Items within these fields, inanimate or animate, make demands on the moral agent. Responding to these demands within the field of a virtue can take many forms to which she refers as the "modes of moral responsiveness" for a virtue (2003, p. 21). A virtue's many modes make up what she names a virtue's "profile" (2003, p. 22). "Different types of response are warranted by the different types of morally significant features of the items constituting the fields of the virtues" (2003, p. 23). She calls these features "bases of moral acknowledgment." They are: value, status, good and bonds.

In a particular instance, several bases of moral acknowledgment may be vying for priority, making moral expression a complicated endeavor. For example, responding to the situationist critique, introduced in Chapter 1 (see section 1.3.4.2), she notes the competition of several moral bases within the participants of Stanley Milgram's (1963) experiments. On the one hand, the participants rightly feel a base of moral acknowledgement for status in the form of a proper (virtuous) respect and obedience towards the medical professional whom they are helping. On the other hand, a base of moral acknowledgement for bonding in the form of humanitarian compassion for the patient can be seen in the participants' angst over their decisions. These experiments did reveal that the participants were surprisingly slow to resolve the dilemma in favour of benevolence, but they also revealed a deeper moral response than situationists often concede.

In contrast to Aristotle's often-criticised super-human expectations, Swanton provides a more human concept of virtue. "The standards for virtue should reflect the fact that the world is marred by the difficulty of attaining (full) virtue, and the all too frequent occurrence of catastrophe, scarcity, evil, and conflict" (2003, p.3). The standards for virtue, Swanton thinks, should be contextual, including the capabilities of the individual. She calls this a threshold view of virtue. The appropriate response, given the context, with all its competing bases of moral acknowledgment, will determine what she calls the "shape of the virtue" in any given instance (2003, p. 26).

In large part, what determines an act as "good enough" to be virtuous is that the action is done from "fine inner states" (2003, p. 26). For Swanton, each one of the modes of moral responsiveness that makes up a profile for a virtue must be an expression of the fine inner states within the scope of that given virtue.

For Swanton, the basic mode of moral responsiveness, common to all the virtues is Universal Love (2003, p. 99). This love, modeled after the Christian *agapé* (e.g. Matt. 5:44), can be expressed either particularly or impartially, but *always* unconditionally. *Agapé* "does not love in virtue of properties of the beloved which then provide justifying grounds or reasons for the love" (2003, p. 121). This "unconditional love is an expression of the nature of the lover and is not grounded in reasons" (2003, p. 122). Since Universal Love is the mode of moral responsiveness that makes up at least some part of *all* the profiles of the virtues, it is the principle expression of the fine inner state of the virtuous agent. Since the case study participants described character in predominantly relational and care-based ways, Swanton's pluralistic virtue theory significantly informs the analysis of their perspectives throughout Chapters 5-9.

In conclusion, this chapter identified the advantages of virtue ethics over rival traditions as a philosophical explanation of character. Aristotle's life, texts, and general argument were introduced. A detailed analysis of the *Ethics* was undertaken,

focusing on the function argument, moral virtues, intellectual virtues, preconditions of virtue, *phronēsis*, degrees of character, and the three conditions for the inculcation of *phronēsis* and moral virtue. The relevance of Aristotle's ethic to character development was then reinforced, and the chapter closed with limitations of and different traditions within virtue theory.

While I have given a *philosophical* account of why I believe virtue ethics to be a sound ethical system to address questions of character, scholars from within the psychological and moral educational disciplines might wonder why I have drawn so little from their theories and literature? This has been an intentional omission, and my next chapter, "Why Aristotle? The Character Education Movement," explains my reasoning.

Chapter 3

Why Aristotle? The Character Education Movement

The previous chapter proposed virtue theory as the ethical system most relevant to character. However, one could ask why a philosophical approach is preferable to other contemporary character education schemes? Although the point of this thesis does not rest on establishing virtue ethics' primacy over other approaches to character education, briefly contrasting them may reveal virtue theory's practical significance for education. After a short introduction, a brief history of character education within the US and UK is given. Four criticisms of the character education movement are then provided, followed by an exploration of several specific character education theories. Next, philosophical concerns with the current interest in a "pyschologised morality" are raised, and, more generally, the prospect of discovering human traits of virtue through scientific investigation is then considered. Penultimate to the conclusion, the ancient question, "Can virtue be taught?," resurfaces to confront some of character education's perhaps insurmountable limitations.

3.1 Introduction

> Character is in newspapers, magazines, and television shows; in political gatherings and in Congress; in school committees and classrooms, ethical character is praised and its absence lamented, programs designed to foster it are recommended and advanced as the solution to society's ills. (Blasi, 2005, p. 67)

Attention to character education is particularly fervent in times of national crisis. In these trying periods, people of varying belief and conviction unite under one banner agreed that moral character is *the* way to avert tragedy (Cunningham, 2005, p. 166). Not for a century has there been such interest in educating for character (Blasi, 2005, p. 67). As of 2005, seventeen US states have character education in some form of legislation, and the US Department of Education is giving multi-millions in support of character programmes (Davidson, 2005, pp. 218-219). Many of these programmes and organisations entertain hopes of inculcating character into today's youth (e.g. Character Counts, n.d.; Character Education Partnership, n.d.; Child Development Project, n.d.). Yet, while there has been talk of the "promise" and "prospect" of character education, there is also discussion of its "failings" (Lapsley & Power, 2005b, p. 2). Although recognition of character education's promise will be duly noted, it is principally with these failings that this chapter is concerned. However, before launching into critique, a brief history of character education in both the UK and US may help frame the discussion.

3.2 A History of Character Education in the US and UK

As this thesis is about an Aristotelian perspective on character, and not about the character education movement *per se*, this historical sketch will be brief, and draw heavily on two resources, a British book chapter by Arthur (2003), and a US book chapter by Cunningham (2005). This history provides a context for the criticisms of character education, which are provided later in the chapter.

3.2.1 Character Education in the UK

As will be seen, the UK has not had the enthusiasm for character education more characteristic of the US. Arthur (2003, p. x) suggests several reasons for British resistance towards educating for character: its association with religious and moral indoctrination; its equation with public-schools; and its connotations with fascism and Hitler Youth.

Yet, Hutchison (1976) claims that there is a history of British character education, noting as early as the 1700s, that British academics were interested in strengthening character. Many romantics (e.g. Coleridge and Ruskin) also accepted the goal of personal growth and development (Arthur, 2005, p. 12), which has been likened to the formation of character (Brookes, 2003c, p. 119).

Such interest in character was also reflected within many institutions. Robert Owen's 1816 New Lanark school was called the "Institution of the Formation of Character" (Arthur, 2003, p. 11). Similarly, as noted in the first chapter of this thesis, Thomas Arnold, the renowned headmaster (1828 to 1841), used Rugby School to develop character in the boys (ibid., p. 14). Outside of education, the YMCA was formed in 1844 to promote Christian character, and with decidedly non-religious aims, the "Moral Instruction League" was established in 1897 by a group of agnostics interested in character education (ibid., pp. 17-18). As a last example, also mentioned in Chapter 1, Baden Powell, in 1910, founded the Scout movement, among other things, to develop the moral fibre of youth.

In addition to institutions promoting character, there were also publications on character. In 1871, Samuel Smiles published *Character*, attempting to make the virtues of a Victorian gentleman accessible to all. The early 1900s contained numerous theological attempts to link character to Christian belief (e.g. Watkinson, 1904; Hull, 1911). The 1920s appear to have produced few publications on character, and fewer yet are found in the 1930s, in large part due to the perceived association between character training and German imperialist social engineering. An exception to this literary dearth was the Board of Education's 1937 handbook, which made character formation the central task of education. Similarly, as Cook's (1999) comments reveal, the 1944 Education Act also emphasised moral formation (Arthur, 2003, p. 20). However, after the early 1950s, the government was nearly silent on issues pertaining to character until the September 5th, 2001, Governmental White Paper: *Schools Achieving Success* (ibid., p. 21).

The 1950s and 60s, through Outward Bound and the Duke of Edinburgh Award, emphasised character formation via extracurricular activities. However, the values clarification movement (Raths, Harmin, & Simon, 1966) was simultaneously sliding towards moral relativism, which resulted in a near multi-decade silence regarding character education. Although this "silence" was never complete (e.g. Peters, 1979; White, 1991), Arthur (2003, p. 23) suggests that another contributing factor was the rise of cognitive-psychology, and its emphasis on critical thinking (rather than merely accepting the traditional values of character), which better accommodated the liberal values of the culture at the time.

3.2.2 Character Education in the US

In the US, throughout the 1700s and early-1800s, Protestant religion was preoccupied with "original sin." Consequently, "moral training" through regimented discipline was intended to bring about character change. By the 1850s-1880s, the plurality of values entering the US through immigration and the eroding of a divine moral foundation by the new theory of evolution questioned the moral values long taken for granted. With school now mandatory, and textual/religious support no longer permitted in the classroom, educators turned to the less provocative and more neutral term "character," which had a "veneer of objectivity," for their moral instruction (Cunningham, 2005, pp. 170-172).

In America, much mystery surrounded the concept of developing character. Darwinian influence posited that one's character traits might well be limited to one's heredity. Those who were optimistic that character could be influenced were unsure as to how much effect one's will could have (Cunningham, 2005, p. 173).

In 1917, the Department of Superintendence of the National Education Association announced that a businessman, who preferred to remain anonymous, had offered a monetary reward for the development of a moral code for education. While his challenge revealed a lack of understanding regarding the education of character (see subsection 3.6.3.1's discussion of the difference between moral virtue and *techne*), it also spawned much interest in it (Cunningham, 2005, p. 174). With scientific inquiry

gaining authority through new discoveries in biology and physiology (e.g. Louie Pasteur's vaccinations against disease and Flemings' discovery of antibiotics), many looked to the sciences as a way to understand not just character, but education as a whole (ibid., p. 176).

At the turn of the century Thorndike, a psychologist, was conducting experiments (e.g. Thorndike & Woodworth, 1901) on intelligence. He claimed his findings revealed that there was little transfer of knowledge between subject areas (Cunningham, 2005, pp. 178-9). These results challenged the common assumption that the mind was a cohesive collection of discrete faculties. Instead, he claimed that the mind was an infinite collection of neurological pathways, each representing an individual element of learning. These results had significant ramifications for education. The long-held value of general education, which relied on the belief that learning from one discipline could be transferred and applied elsewhere, was now under scrutiny. Instead, Thorndike's conclusions pointed to the value of specific and particularised education (ibid., pp. 178-9) that did not rely on the prospect of transfer. These findings cast significant suspicion on trait theory, and thus character education. If each individual neurological pathway was a specific piece of learning linked to a specific context, then the existence of some overarching trait that transferred learning from one context to another seemed unlikely.

However, a rival view of mind was proposed by William Bagley, an educational theorist, who although supporting Thorndike's findings, rejected their implications. He agreed that transfer did not occur under regular and uncontrolled situations; yet, he proposed that transfer could happen if the situations were educationally assisted (Bagley, 1934, pp. 89-90). Bagley believed that the educator, through discussion with his or her students, could draw out the key (e.g. moral or intellectual) factors leading to success in a given situation, then generalise such factors into a form that the students could apply in other situations.

By the late 1920s, two opposing understandings of character had emerged. One position, in the tradition of Thorndike's empirical psychology, claimed that

character, if it existed at all, was merely the accumulation of specific responses to specific situations. The other position, following Bagley, was mostly made up of "educators and university educationalists [who] were prone to see character as the sum total of traits that were progressively 'integrated' into a person's personality" (Cunningham, 2005, p. 181).

This disagreement led to the infamous "Character Education Inquiry," whose implicit goal was to disprove the educator's belief in the possibility of trait growth through education (Cunningham, 2005, pp. 181-182). Led by the eminent Yale researchers, Hartshorne and May, the study, conducted between 1925 and 1930, sought to determine finally whether behaviour proceeded from established traits or was shaped by elements of a given situation. The gist of the findings was: "That there is very little evidence of unified character traits. *We have collected three main lines of data showing that there is no such thing as a unified trait of honesty residing within an individual*" (Hartshorne & May, 1930, p.755). The specific elements of the circumstance were found to be more determinative of a participant's behaviour than "any mysterious entity residing within the" participant (ibid., p. 755). Although neither purpose nor space warrant a detailed response to this study, Swanton's (2003) virtue ethical explanation of the Milgram experiments, already discussed in subsection 2.7.1.5, can similarly be used to critique Hartshorne and May's research.

Continuing with the US history of character education, interest in morality declined in the war years, only to re-emerge during the post-war settlement as the public gradually learned of the Nazi atrocities (Cunningham, 2005, p. 189). However, increased US immigration continued to create value-plurality. The Cold War and the 1957 launch of Sputnik competitively convinced American educators that their prime duty was developing the *intellect* (ibid., 190-191), rather than morality.

The 1960s, 70s, and 80s saw the values clarification movement (Raths, Harmin, & Simon, 1966), and Kohlberg's (Kohlberg, Levine, & Hewer, 1983) subsequent reaction to the relativism to which it led. The value clarification method encouraged young people to access, express, and explore their own "personal" values.

Kohlberg's concern was that although students were entering into a process of valuing, their values were only relative to themselves. That is, the value clarification method made no effort to anchor the values in any larger construct than the self. Influenced by Kant and Piaget, Kohlberg's stage-theory of moral development (Kohlberg, Levine & Hewer, 1983) was, in part, a response to this method.

In the 1990s, a number of factors seem to have contributed to a revived interest in the development of character: American concern to preserve the "American character/ethos" against the flood of immigration; an increase in school violence; the growing power of the Christian Right; and a renewed interest in virtue ethics (Cunningham, 2005, p. 193).

Cunningham, somewhat sceptically, closes his chapter by predicting that the current obsession with character will most likely fade away until "another generation hits upon character education as a cure to the social and educational problems of the day" (2005, p. 194).

This section provided a brief overview of the character education movement within the UK and US. This historical sketch provides a context for the prevailing criticisms of the character education movement, discussed next.

3.3 Criticisms of Character Education

McLaughlin and Halstead (1999) have described significant portions of the character education movement as "non-expansive," a term they use to denote its often cursory and superficial treatment of character (see pp. 137-138). This section provides four criticisms relevant to these non-expansive character education programmes: a tendency to be uncritical; a focus on producing behavioural effects through authority; a lack of moral foundation; and character education's appeal to empirical research. These criticisms will be respectively contrasted with an Aristotelian perspective.

3.3.1 Character Education: Uncritical and Non-theoretical

Berkowitz (2002) acknowledges the disparity among definitions of character education. He notes that these definitions range from: traditional character education associated with conservative views; moral education, associated with liberal views; and values education, associated with a behavioural empirical emphasis (2002, p. 44). After indicating this breadth of meaning and emphasis, Berkowitz says, "I will, from here on use the terms character development and character education to represent all these disparate points of view and you can now proceed to forget the confusion that I have just outlined for you" (2002, p. 44). Berkowitz' gross simplification of complex moral matters appears paradigmatic of much of the character education literature.

Carr and Steutel (1999) note that differences between concepts of moral education, differences that Berkowitz carelessly conflates under one term, are "nothing if not philosophical" (p. 3). Concerned with the often slipshod nature of character education programmes, they observe that although many character educators make quick reference to Aristotle's virtue ethics, it isn't clear that this "current interest in the virtue approach to moral education has been attended by widespread appreciation of the philosophical status … of *virtue ethics"* (ibid., p. 4). Arthur (2003, p. 6) agrees, noting that many character programmes are virtue ethical in name only (see e.g. Brooks & Goble, 1997).

Cunningham (2005), also finding fault in the uncritical nature of many character education programmes, claims that since "character is difficult … to verbalize, to theorize, and to rationalize … it has been difficult to study" (p. 168). These difficulties have resulted in a "lack of scientific consensus" (ibid., p. 168) regarding character, which in turn has allowed the lay community (e.g. parents, youth groups, and philanthropists) to contribute to character education concepts and programmes without being subject to a critique by experts. Perhaps this is a reason why so many character programmes "heralding simplistic slogans such as 'Honesty is the best policy'... are often superficial" (Bohlin, 2005, p. 2; see Brooks & Kann, 1993 for an example).

A general lack of sophistication appears to pervade much of the character education literature. For example, Davidson (2005), sees Blasi's work on moral identity (e.g. Blasi, 2005) as the "missing piece of the character education puzzle" (p. 226), claiming that surely one wouldn't transgress one's moral identity, for to "do otherwise would be to violate the essence of who they are." Davidson, seemingly unaware, glosses over the significant psychological conundrum of *knowing* what to do and *doing* otherwise – a problem that has troubled thinkers since Socrates (*Protagoras* 352-358), Aristotle (*Nicomachean ethics,* book VII) and the Apostle Paul (Romans 7).

Even in more sophisticated forms of character education (e.g. Lickona, 1992), which emphasise a reasoned deliberation, "the ethical basis of such reason and deliberation is far from well defined" (Carr, 2005, p. 9). Without a careful and reasoned philosophical foundation, character educators often regress to a form of character education "that focuses too narrowly on stamping out problem behaviours" (Bohlin, 2005, p. 2), a topic to which this chapter now turns.

3.3.2 Character Education, Authority and Behavioural Control

> Teachers and schools tend to mistake good behavior for good character. What they prize is docility, suggestibility; the child who will do what he is told; or even better, the child who will do what is wanted without even having to be told. (Holt, 1968, as quoted in Kohn 1997, para. 1)

Two different but related problems within character education are relevant to this subsection: conformity and indoctrination; and the neglect of virtue – both intellectual and moral.

3.3.2.1 Conformity, Indoctrination, and Behavioural Control

Character education is a far broader enterprise than mere behavioural control (Arthur, 2003, p. 8). Much of what goes by the title "character education" today is a body of exhortations, and extrinsic motivators that get children to obey the authority of adults (Kohn, 1997, para. 5). Similarly, Brandenberger (2005, pp. 308-309) notes

that character education, because of its associations with values forced through authority and discipline, has been likened to a form of indoctrination.

Further concern arises from character educators (e.g. Wynn & Ryan, 1997) who use positive (rewards) and negative (punishments) extrinsic motivation, which often lead to little more than behavioural conditioning. Echoes of this conformity and conditioning can be heard in Kilpatrick's (1993) description of character education as being:

> based on the idea that there are traits of character that children ought to know, that they learn these by example, and that once they know them, they need to practice them until they become second nature. (p. 15)

In a telling choice of metaphor that again speaks to this conformity, Berkowitz (2002, p. 47) likens the act of implementing character programmes before identifying what character is to constructing a mousetrap before knowing what a mouse is.

3.3.2.2 What About Virtue?

Kupperman's (2005, p. 207) concern with character education is that by controlling behaviour with rewards and punishment, virtue is often precluded. I would add: it is precluded in two following ways.

First, in providing the acceptable moral behaviour for the student, a character educator precludes opportunity to develop the intellectual virtues via the deliberative process, which results in moral decisions (see subsection 2.3.6). McLaughlin and Halstead (1999, p. 144, 146) echo this concern, criticising indoctrinatory character education, because it does not foster the moral reasoning necessary to make sound decisions in the midst of life's vicissitudes. Curren (1999) shares these sentiments, noting that "habits formed under the guidance of *others'* good judgement will not fully equip one to face life's complexities" (p. 69). Of course, persuasion and exhortation have their place, but the goal of character education shouldn't be to manipulate outcomes here and now, but rather to prepare the learner "for eventually arriving at competent judgements and reactions on his own" (Sherman, 1991, p. 172).

An emphasis on *telling* students what character is, and what virtues to possess, leads to a "bumper-sticker morality … whose pithy phrases and eye-catching designs seemed patterned for quick consumption by passersby rather than being intended as a subject matter for reflection and discussion" (Jackon, Boostrom, & Hansen, 1993, p. 9). Although general rules are helpful starting points in ethical reflection, Aristotle understood that there are no context-free decisions, and thus a reflective mean, not the universal prescriptions so often touted within character education, is necessary for right action (Kupperman 2005, p. 202). It is judgement based in *phronēsis* that informs the agent that a given situation may warrant transgression of a general rule (e.g. Socrates' civil disobedience in the *Apology* 38c-e (Plato, trans. 2002)). Advising students what to do through character education may be necessary but not sufficient (Kupperman, 2005, p. 209; Noddings, 2002, pp. 1-2, 4). Good character is more about *becoming* a rational agent than learning or memorising a set of edicts (Kupperman, 2005, p. 216)

Noddings (2002) offers a similar critique of character education programmes that disregard this saliency of context: "this on-the-spot correction [of undesirable behaviour by parents and teachers] is not atypical of character education. Programmes are planned in advance, and the virtues are taught out of context" (ibid., p. 4). McLaughlin and Halstead (1999) share Noddings' concern: "often the virtues are presented as if they were distinct items on a list which can be tackled systematically and separately by educators" (p. 145). They note that this treats character like a "bag of virtues." The goal of character education is not to promulgate prescriptions, but to facilitate perception of context and discernment for reflective response (Sherman, 1991, p. 172; see also McLaughlin & Halstead, 1999, p. 143).

Second, by supplying the motivation for the student, in the form of rewards and punishments, virtuous motivation (the noble (*kalos*) for its own sake (IV 2§7)) is precluded. As examined in section 2.3.3.3, virtue for Aristotle is much more than simply mimicking right action. When character educators enforce behaviour through peremptory and extrinsic means, an agent's motivation becomes the fear of

punishment or the desire for reward, rather than the *kalos* (IV 2§7) of moral virtue. Kohn (1992, 1993; see also Noddings, 2002, p.7) notes that when offered within a school culture, these rewards (which he refers to as bribes (1993, p. 15)) often make winners and losers and create negative competition whereby others become a barrier to one's success. More harshly, Skillen (1997) calls this model a "morality through conformity," which corrupts motivation leaving nothing but a "virtual morality" (p. 377).

Ultimately, the extrinsic motivational techniques often employed in character education prevent the development of a *hexis*, a disposition to act rightly with regard to a given virtue (see subsection 2.4.2 on practice). A programme that truly seeks to develop character must: willingly offer its students the opportunity to choose poorly; provide a caring environment in which the student suffers the consequences of the poor decision; facilitate conversation(s) to process the decision, and project better future judgement; and finally, make sure the student has other opportunities to try.

Aristotelian virtue thus requires both intellectual *and* moral virtue (see subsection 2.3.6.2). R. S. Peters (1963) seems to have understood the balance between these elements, that children "can and must enter the palace of reason through the courtyard of habit and tradition" (pp. 54-55).

3.3.3 Character Education Without a Moral Platform

> The problem with most current approaches to character education … is that each attempts to advance a particular moral vocabulary and a set of preferred moral virtues, as if both of these were part and parcel of a "grand narrative" accepted by, and normative for, everyone. (Nash, 2005, pp. 260-261)

Many character education programmes, even when aware of the importance of intrinsic motivation, provide weak moral foundations for their espoused values. For example, many character educators see no philosophical trouble in the concept of obligation (e.g. Lickona, 1996, p. 95), but as subsection 2.1.2.3 indicated, the fact-value (see Carr, 2008a, pp. 174-175) divide has plagued modern moral philosophy since Hume. Further, character educators often seem to assume that values can be easily identified, agreed upon, and justified to the public. Without a morally

"comprehensive framework" that provides a reasoned source of values, non-expansive (McLaughlin and Halstead's (1999, pp. 137-138) term, mentioned above in the introduction to section 3.3, for cursory and superficial character education programmes) character educators have often associated neo-conservative political claims (e.g. patriotism, work ethic) with values of character (McLaughlin & Halstead, 1999, p. 143).

Unlike much of the character education literature I have encountered, Aristotle, in his naturalised virtue ethic (see subsection 2.3.2.3), provides a sound philosophical rationale for ethical action.

3.3.4 Research in Character Education

The implications of lacking a morally comprehensive framework extend beyond the practical pedagogical matters just mentioned; they affect character education scholarship as well.

For example, though apparently recognising many of the critiques offered throughout this chapter, Berkowitz (2002), noting that the "field of character education is rife with controversy," and that these debates have "strong roots in theoretical and philosophical differences" (p. 43), glosses these quandaries claiming that "when … the dust settles … the bottom line of character education is not philosophical distinctions …. Rather, it is the development of children" (ibid., p. 43). As a means of moving the "development of children" forward, he implies that we must put aside our philosophical differences, and get on with "*The Science of Character Education*" (Berkowitz 2002; see also Berkowitz & Bier, 2005, p. 276). He seems to believe that "science," perhaps because of its empirical nature, can somehow side-step these difficult philosophical problems, and provide an objective understanding of character and its formation. He speaks of the "anatomy" of morality (1997) as if ethics was something to be examined on a dissection table. After asking how best to "measure" character, and what the "dose response" of character education might be, he suggests "these are but a *few* important questions *left* for character scientists to answer" (1997, p. 63; italics added).

These attempts to quantify character are not limited to the character education literature. A recent publication within OAE endeavored to measure a hypothesised increase in environmental virtue over a 10-week period (Martin, Bright, Cafaro, Mittelstaedt, & Bruyere, 2009; see also 2008). Using a control group, the researchers administered the "Children's Environmental Virtue Scale" before and after the 10-week environmental curriculum. Although their hypothesis was that "the mean environmental virtue scores of students" in the treatment group would "increase significantly after participation in the school's curriculum" (2009, p. 347), their findings revealed just the opposite. "Significant results indicated a decrease in the mean environmental virtue scores for students who participated in the expeditionary learning unit" (ibid., p. 341). Although the authors provide several possible explanations for their disappointing results, none of their considerations question the appropriateness of the quantitative approach they took. Their assumption that the development of virtue can be accessed on a 5-point likert scale (ibid., p. 348), belies the complexity and sophistication of Aristotle's philosophical account, and highlights the need, within OAE, for a comprehensive virtue ethical exposition of character.

Numerous problems surround the prospect of a scientific understanding of character. At a pragmatic level for researchers, "the pressure to prove effectiveness reduces a life-course process like character education into a tenuous time crunch" (Davidson, 2005, p. 220; see also Martin et al., 2009, p. 354). More fundamentally, Carr (2006) notes: "what we regard as matter for moral empirical investigation will obviously be largely dependent on what we count (conceptually and/or normatively) as morally significant rather than vice versa" (p. 3). Wittgenstein (1963) expresses a similar concern, "the existence of the experimental method makes us think we have the means of solving the problems which trouble us; though problem and method pass one another by" (p. 232).

These empirical concerns suggest that scientifically-oriented character educators might benefit from first considering Aristotle's caution offered two millennia ago: "our discussion will be adequate if we make things perspicuous enough to accord

with the subject matter; for we would not seek the same degree of exactness in all sorts of arguments alike" (I 3§4). Thus, character educators with empirical aspirations might consider philosophically evaluating whether the topic of character warrants quantitative investigations in the first place. This consideration is given significant attention in the next chapter on methodology.

This section has addressed a number of criticisms lodged against non-expansive character education. A significant portion of the character education literature was observed to be ungrounded theoretically and philosophically. Next, the behavioural control often associated with character education programmes was found to preclude virtue. More fundamentally, concerns were raised over the lack of comprehensive moral frameworks found in many character education programmes. Last, a few of the challenges surrounding the empirical investigation of character were introduced.

Before moving to the next section, it is important to note that the critique here has targeted predominantly non-expansive character education. As McLaughlin and Halstead (1999, p. 146) have graciously noted, character educators "should not be lumped together too uncritically, nor should the nuance and sophistication of some of their views be overlooked" (as an example see Nash (2005), a self-acclaimed post-modern, anti-realist, moral constructivist, character educator (pp. 246-252)). A few of these more nuanced perspectives on character will now be examined.

3.4 Valiant Attempts at Character Education

This section highlights several promising character education programmes. To call a character education programme "a valiant attempt" is to make an evaluative judgement. The "merits" of these programmes are here discussed in light of my having chosen a naturalised (see subsection 2.3.2.3) virtue ethical perspective on character. Since space prohibits any detailed analysis of these various character education programmes, only aspects directly relevant to the thesis are considered.

3.4.1 Narvaez's Integrative Ethical Education

Darcia Narvaez is a cognitive psychologist, with particular interests in moral cognition. She has developed a number of integrated theories, one of which will be examined here. Narvaez's (2005) Integrative Ethical Education (IEE) brings together "*traditional character education* and *rational moral education,"* calling IEE, "a third way" (p. 703). She claims that these two modes of education fit "tolerably well" with the philosophies of Aristotle and Kant respectively (ibid., p. 703). By traditional character education she has in mind traditionalists, such as Wynne and Ryan (1997) who stress "the development of habits and dispositions consonant with the community traditions" (Narvaez, 2005, p. 710). By rational moral education she refers to Kohlberg's work (e.g. Kohlberg, Levine, & Hewer, 1983), which was influenced by Kant's deontological perspective.

While the attempt to couple dispositions and moral reasoning, so often separated in character education programmes, within one "integrated" system is commendable, to try to do so with two philosophically conflicting paradigms is problematic. Further, to understand Aristotle's principal interest (see Narvaez, 2005, p. 711) to be habit formation is grossly to misunderstand and simplify his moral contribution.

Yet, even if these philosophical incompatibilities could be mended, an equally troubling concern is Narvaez's equation of morality and expertise: "according to this model, character is a set of component skills that can be cultivated to high levels of expertise" (Narvaez & Lapsley, 2005, p. 154). Narvaez explicitly draws on the ancient Greek concept of *techne* (Narvaez, 2005, p. 703), seemingly unaware of the Greek contrast between *techne* and the dispositions required for morality (VI 5§7; see discussion of Dunne's work on *phronēsis* and *techne* in subsection 3.6.3.1).

3.4.2 Lickona: Educating for Character

Thomas Lickona, a developmental psychologist, has written a paper entitled *Eleven Principles of Effective Character Education* (1996). In Aristotelian fashion, he understands character to be a matter of thinking, feeling and behaving well (ibid., p.

95). He also recognises the need to practise appropriate moral response, and that this practice should come from the students' own motivation (ibid., pp. 96-97).

Yet, while acknowledging the importance of thinking and feeling, his approach to character assessment seems based on behavioural measurement (Lickona, 1996, p. 99), which overlooks questions of intentionality and motivation. Additionally, his explanations of character do not account for potentially difficult moral dilemmas, and he rather naively seems to assume moral obligation and universal value agreement (ibid., p. 95).

3.4.3 Noddings' Ethic of Care

Nel Noddings is an educational philosopher with particular interest in how care – both caring and being cared for – contributes to ethical development. In a work entitled *A Caring Alternative to Character Education* Noddings (2002) proposes an ethic that is relational, and contrasts it with what she believes to be the individual agent-based virtues of Aristotle's account: "care ethicists depend more heavily on establishing the conditions and relations that support moral ways of life than on the inculcation of virtues in individuals" (ibid., p. xiii).

Noddings places caring relationships at the centre of her ethic, because they best facilitate the conditions under which one becomes good (2002, p. 2). By modeling morality within a healthy caring relationship, the "conditions most likely to support moral life" are created (ibid., p. 9). For Noddings, feelings and affect are the true motivators of ethical action (ibid., p. 8). Therefore, since being cared-for so profoundly affects how one feels about him or herself, others, and the world, relationships become key to the moral life. In this way, "a thoroughly relational ethic emphasizes our ethical interdependence" (ibid., p. 9).

Although Noddings goes to significant pains to distance her position from virtue ethics, a broad, more comprehensive understanding of virtue ethics (e.g. Swanton, 2003; see subsection 2.7.1.5) could encompass care theory, and make a significant contribution to character education.

A further connection between care theory and virtue ethics comes in the scholarship of Slote's (e.g. 2001, 2007, 2010a, 2010b) agent-based virtue ethics (described in subsection 2.7.1.4). The relevance of Slote's agent-basing to this thesis will be explored in section 8.2's discussion of moral practice on the case study's expedition. For as subsection 8.2.2 will reveal, the case study participants identified moral opportunities to care for one another throughout the expedition, and OAE scholars have employed Noddings' care theory as a helpful theoretical lens to examine such opportunities within outdoor adventure programmes (e.g. McKenzie & Blenkinsop, 2006; Quay, Dickinson, & Nettleton, 2000, 2003; Seaman & Coppens, 2006).

3.4.4 Bohlin's Teaching Character Education Through Literature

Karen Bohlin is a scholar working for the Center for the Advancement of Ethics and Character (n.d.). Bohlin's work on character education through literature (2005) is an excellent example to non-expansive character education programmes. Bohlin's hope is "to provide theoretical and practical insight into the way narrative literature can reveal moral growth and decline" (2005, p. 8). By examining fictional narratives, students are able to "consider and evaluate an individual's motivations, aspirations, and choices" (ibid., p. 9). The fictional character's struggles, mistakes, and triumphs become relevant to the students' own journey, as they "make their own choices, and in doing so, give consideration to the kind of person they would like to become" (ibid., p. 9). Throughout her work, Bohlin shows philosophical sensitivity and an awareness of the limitations of her contribution. For example, she understands that character education must come from multiple fronts: "this book does not promise that an ethical inquiry into literature will transform the character of the reader. It does, however, aim to predispose the reader to moral attentiveness, ethical reflection, and refined judgments" (ibid., pp. 8-9).

The last half of her book consists of a series of literary case studies on character. She discusses Austin's Elizabeth Bennet, Dickens' Sydney Carton, and Fitzgerald's Jay Gatsby.

This section applauded, any criticisms not withstanding, four character educators for their conscientious contributions to character theory.

3.5 A Psychologised Morality

Within the character education movement, many of the scholarly contributions are currently coming from the field of psychology. Since these efforts draw directly on the Aristotelian tradition of ethical naturalism, a more detailed examination of their tenets is warranted, and thus the discussion here receives its own section within the chapter. This section will open with a brief synopsis of the "psychologised morality" movement. Next, the concept of a psychologised morality will be philosophically criticised. However, following this critique, consideration will be given to the psychologically derived empirical findings that may aid philosophers in their search for characteristic moral activity. The section will close noting virtue ethicist Christine McKinnon's efforts to employ these psychological findings in her understanding of character.

3.5.1 The Movement

Much scholastic interest in character education is currently located in the field of psychology (e.g. Lapsley & Power, 2005a). Complaining that for too long, moral psychology has depended on moral philosophy (e.g. Kohlberg's drawing on Kant), a "moralised psychology," it is alleged to be now time for psychology to take the leading role, a "psychologised morality" (Lapsley & Power, 2005b, p. 4). Drawing inspiration from the recent resurgence of ethical naturalism, which makes normative evaluations from more or less empirical realities about the flourishing human life, such psychologists want to ground ethical theory in sound empirical moral psychology (ibid., p. 3), believing that they can "use psychological resources to defeat ethical relativism" (Lapsley & Narvaez, 2005, p. 23). By empirically determining the kinds of activities that lead to human flourishing, these psychologists believe they can provide an objective morality. Blasi (1990, p. 55), asking for a psychologised morality freed from the philosophical trappings of Kohlberg's work, reflects the epistemological confidence this movement has in empirical inquiry.

Proponents of this new scientific field, dubbed "moralogy" by Japanese scientists (Berkowitz, 2002, p. 44), write that: "it is clear that the boundaries between philosophy and psychology are being renegotiated" (Power & Lapsley, 2005, p. 336).

3.5.2 Problems With a Psychologised Morality

Although Lapsley & Narvaez (2005) call a psychologised morality a "meditation on the *relationship* between moral philosophy and moral psychology" (p. 21; italics added), their work actually attempts to circumvent the philosophical and provide an empirically grounded objective morality.

Divorcing moral philosophy from moral psychology is fraught with difficulties. It is hard to see how modern psychology can attempt to justify morality on "quasi-empirical research alone" without appealing "however covert[ly], to specific epistemological, [and] ethical ... considerations" (Steutel & Carr, 1999, p. 3).

As noted above, proponents of a psychologised morality draw on ethical naturalism's appeal to characteristic human nature. Just as a wild flower has features that reveal whether it is a "good" example of its species (size, shape, color, smell, duration, etc.), so too, ethical naturalists posit there may be consistent features of human nature that characteristically lead to a flourishing life. Advocates of a psychologised morality expand on this idea and claim that empirical investigation can determine these characteristics and therefore provide an objective morality.

However, what is seemingly unrecognised by such psychologists, is that their empirical work is still dependant on normative claims. Carr (2007) puts it like this: "since the claim that ethics should start from the facts is not *itself* a fact, it is not the sort of claim that could itself be *empirically* decided in any non-question-begging way" (p. 399). Empirically determining such characteristic human features would merely provide the basis of an arguably contentious claim that these features should in some way be given moral priority.

3.5.3 Overlapping Data

Scholars advocating a psychologised morality draw on social-cognitive research to build their case. If one accepts the research to which they appeal, as virtue ethicist Christine McKinnon recommends (2005, p. 36), several findings do appear to support the normative claims of ethical naturalists. That is, there appears to be some agreement between the empirical findings, and what Aristotle claimed so long ago.

3.5.3.1 Dispositions of Perception

Current social-cognitive research understands dispositions of character to be complex cognitive-affective units (Lapsley & Narvaez, 2005, p. 29; see also Shoda, Tiernan, & Mischel, 2002, p. 317). Such units may be explained as follows. A general principle for activating our knowledge is its accessibility, called chronicity. Since different people have different experiences, their accessibility to ideas, feelings, memories, and beliefs, are individual and unique. That which is easily accessible, which is what has been chronically accessed, influences "one's impression of others and memory and interpretation of social events" (Lapsley & Narvaez, 2005, p. 29). That is, "the kind of social-cognitive structures that are easily primed, easily activated, and chronically accessible for making sense of our experience" (ibid., 2005, p. 32), largely shape our interpretation of experience.

For such psychologists, the virtuous are those who have moral categories chronically available for perceiving and making sense of social reality; whereas, the vicious would have other schemas available. These findings accord with Aristotle's concept of dispositional habit, a *hexis* (see 2.4.2). More specifically, the relationship between the accessibility of social-cognitive structures and one's ability to perceive moral saliency, speaks to McDowell's moral realist paradigm, whereby virtue is a matter of seeing correctly (Crisp, 2000, p. xxiv).

3.5.3.2 Automaticity

Drawing again from cognitive research, psychologised moralists empirically claim to understand how ethical judgment is refined. Taking issue with moral theory that demands *conscious* moral deliberation, cognitive scientists now believe that much of

our cognitive activity is "tacit, implicit, and automatic" (Lapsley & Narvaez, 2005, p.26; see also Bargh, 1989). This tacit knowing is often referred to as "intuition" (Narvaez & Lapsley, 2005, p. 147). However, scientists also maintain that this intuitive, tacit automaticity is educable. "Indeed, … the whole point of moral education is to educate moral intuitions so that moral action is not always beleaguered by moral deliberation" (ibid., p. 150). This education occurs through positive and negative experiences, where the person builds his or her understanding and "assumptions about the world that mould memories, perceptions, and judgments" (ibid., pp. 152-153).

Similarly, the concept of automaticity is redolent of Aristotle's claim (III 8§15) that at times virtue demands an instantaneous response (e.g. moving a child from the path of speeding car). For Aristotle, this ability to react automatically requires a state of virtue wherein the agent finds "nothing pleasant against reason" (VII 10§6), thus causing no need to pause for unnecessary deliberation.

3.5.4 McKinnon – An Empirical Philosopher?

As mentioned above, McKinnon (2005), a virtue ethicist in the naturalist tradition, believes cooperation from "biology, psychology, ethology, sociology, history, neurophysiology and cognitive sciences" will help us better understand human nature (p. 37), and thus illuminate more clearly what a flourishing life might look like. Thus, she is supportive of the efforts within much of the psychologised morality research.

Although locating herself in the ethical naturalist tradition, McKinnon (2005, pp. 57-59) proposes to give an account of character that does not rest on a *telos* of *eudaimonia*, nor an *ergon* of right reasoning, the two concepts most often rejected by the modern reader. Instead, she identifies character construction as a "quintessentially human activity …. A central human function grounded in facts of human nature" (ibid., p. 58). Her argument is as follows: since humans can reason, they tend to act on reasons; since humans are capable of self-reflectivity, they tend to think about different reasons for their actions; since this self-reflectivity provides a

subjective perspective on themselves, and because humans tend to want to act on reasons of which they approve, they naturally, in their reasoning and acting, care for and attempt to build their character (ibid., p. 48). In other words, humans "aspire to a kind of unity of purpose as a way of providing coherence and meaning to their lives" (ibid., p. 54). McKinnon believes that by nature, humans care about their own character, and others' views of their character (ibid., p. 56). We instinctively know that "character possession *pays*" (ibid., 2005, p. 62).

Since humans will inevitably "evaluate desires, dispositions, motives, and reasons as ones that are good or bad for them" (McKinnon, 2005, p. 53), scientists may begin to observe patterns of action, skills and traits that lead to a flourishing life (ibid., pp, 41, 43).

McKinnon's theory substitutes a distant *eudaimonia* of traditional virtue ethics – an imagined flourishing life that is struggled towards – for a more organically implicit motivation, nearly felt as an obligation, to *care* for one's self. Although not appealing to Aristotle's archaic language or psychology (*psuchē*), McKinnon's argument appears to be fundamentally similar to a traditional virtue ethical account. However, by articulating the ethical naturalist's position, without any reference to ancient Greece, the appeal of this ethic may be increased.

In closing this section on a moralised psychology, my comments and critiques have assumed the possibility of *empirically* identifying morally relevant characteristic human features. However, this possibility is questioned by some: "the mind … perceives and feels as well as knows, and the three, along with other features of our mental lives, are combined in ways we haven't the vaguest understanding of" (Egan, 2002, p. 137). Whether or not virtue ethics receives the assistance of the sciences, Aristotle's account has already made "things perspicuous enough to accord with the subject matter" (I 3§1).

This section introduced and philosophically criticised a moralised psychology for putting the cart before the horse – for thinking that it could secure an objective

morality without any appeal to normative claims. However, the psychological-empirical findings of cognitive-affective units and automaticity were found to support the normative claims of virtue ethics. Finally, McKinnon's non-traditional account of character was offered as an example of how the sciences might contribute to an understanding of virtue, by identifying what activities are of morally relevant human interest.

3.6 Can Virtue Be Taught?

While the above critiques have targeted specific difficulties, I now move to more general concerns surrounding character education. Since so many character education programmes broadly claim their origin in Aristotle's virtue ethics (Carr & Steutel, 1999, pp. 3-4), Meno's question to Socrates, "Can virtue be taught?" (Plato, trans. 1977, *Meno* 70a), is an important one. This section discusses a variety of challenges facing a pedagogy of virtue. The first two subsections will examine the limited power and influence of schools, and the inexperience of children, which together create challenges for virtue development. More fundamentally, the third subsection will claim that since an ethics of virtue depends on moral *judgement*, understanding morality as a matter of achieving skill-based expertise (*techne*), a tenet of many character education programmes (e.g. Narvaez, 2005, p. 703), is extremely problematic. The section will close by asserting that experiential methods better serve the formation of phronetic judgement (*phronēsis*), and thus virtuous character.

3.6.1 The Limitations of Schools

> For better or worse, … moral character … is shaped to a great extent by … families, by … culture .... It would be naive to think that public education can solve the moral crisis in our culture. It falls well beyond the competence of schools to eliminate the violence and drugs, the narcissism and psychopathology, of children raised in dysfunctional families and a corrupt culture. (Nord, 1995, p. 350)

Others agree with Nord's assessment. School is just "too constricted a moral arena" to facilitate the necessary reflective discussions on values (Skillen, 1997, p. 387). Although there is less research interest in the family's role in moral formation, many believe that its influence greatly surpasses that of all others (Arthur, 2003, p. 8). "Schools are limited by democratic commitments and can only support certain values

and virtues of home and society when asked to do so" (ibid., pp. 119-120; see also Egan, 2002, p. 136).

Such scholars suggest that the character education movement would do well to focus on the home as a place of character development, rather than the school, which so many of them actually target (e.g. Jackson, Boostrom & Hansen, 1993; Lickona, 1992; Oakes, Quartz, Ryan & Lipton, 2005; Wynne & Ryan 1997).

3.6.2 Are Children Too Young?

Noddings (2002) notes that many character education programmes disregard Aristotle's progression of moral development: a child should first acquire good behaviour through obedience; then come to feel appropriately towards the good; and finally to reason properly about the good (pp. 4-5).

Aristotle claims that while "young people become accomplished in geometry and mathematics, and wise within these limits, prudent [acting in the light of *phronēsis*] young people do not seem to be found" (VI 8§5). If young people are precluded from the source of character, *phronēsis*, how can it be said that their character is developed through these character education programmes (Curren, 1999, p. 78-79)? In this regard, Elliott (2000) speaks of character development in 4-5 year olds (p. 3), and Berkowitz (2002, p. 50) even hints at the possibility of character formation in infants and prenatal foetuses. This optimism is questionable, since Narveaz (2001, p. 43), herself an advocate and architect of character education programmes for the young, has published research on comprehension and the reading of moral texts, a common method of teaching virtue, finding that many children did not at all understand the moral points of the stories.

Kupperman (1991, p. 175), critiques the character education movement's optimistic claims regarding character formation in the young. He loosely suggests three main developments within Aristotelian character: 1) one begins to learn what good and bad character is in general; 2) one starts to adopt an independent perspective, beginning to make one's own judgements; and 3) one begins making decisions as to

who one is, reflectively evaluating on one's own reasoning and character. He then equates these three developments roughly with elementary, secondary and university education respectively. If Kupperman and Noddings are correct, then the character education movement will need to create curricula that more accurately complement these developmental phases.

On the surface, it may *appear* that non-expansive character education has been sensitive to the developmental needs of the young. For since the young do not have the experience or self-control required for virtuous action (I 3§5; I 4§6-7; II 3§2), they must rely on the judgement and authority of others *(phronimai)* – which *seems* to be exactly what the character educators have done. The difficulty, as subsection 3.3.2 indicated, is the way in which this judgement and authority is communicated. As noted in the critique given earlier, while persuasion, exhortation, and obedience to moral rules are helpful starting points for the (very) young, they are not sufficient to develop character. Using punishment as an extrinsic motivator, expecting compliance without explanation and teaching virtues without context may actually delay moral development in the young. The necessary support provided by *phronimai* must also be accompanied by pedagogical efforts to develop gradually the independent moral reasoning necessary for virtuous character. While these efforts will range from the elementary to the complex, growth in *phronēsis* is a *gradual* refinement of human sensitivity, and not something to be left to adulthood. The upshot of this oversight is that non-expansive character education programmes provide the beginnings of character education, but fail to cultivate the judgment necessary for Aristotelian character.

These developmental challenges help explain the next concern to be examined in this section, that of morality as expertise. Since the young are slow to develop the moral reasoning necessary for character development, it is not surprising that educators committed to character have looked for other pedagogical strategies to develop pupils morally. However, the strategies often employed reduce moral action to a skill or technique (a *techne* see VI 4), which Aristotle painstakingly differentiates from the *phronēsis* necessary for virtue.

3.6.3 Moral Virtue Is Not a *Techne*

> What this movement [back towards the rough ground of *phronēsis*] represents is philosophy's *kenōsis* – its divesting itself of godlike notions and coming to accept that it cannot have and therefore must no longer aspire to a god's-eye view of the human condition. (Dunne, 1993, p. 374)

From an Aristotelian perspective, the most fundamental failure of non-expansive character education programmes is their tendency to confuse morality with skill, a *techne*.

Dunne (1993), in *Back to the Rough Ground: "Phronēsis" and "Techne" in Modern Philosophy and in Aristotle*, the work from which this thesis takes its title, examines the differences between *phronēsis* and *techne*. Many character educators (e.g. Narvaez, 2005, p. 703) take moral education to be principally a matter of skill (what Aristotle refers to as *techne*) development, of attaining a kind of moral expertise. However, Aristotle claims that character depends, not on achieving expertise, but on cultivating practical wisdom (*phronēsis*). These two different goals, *techne* for the character education movement, and *phronēsis* for virtue ethics, require very different pedagogical approaches to the development of character. Through attention to Dunne's (1993) analysis, I hope to bolster further the argument for taking virtue ethics as a lens through which to examine character.

3.6.3.1 *Techne*

Subsection 2.3.2.1 explained that Aristotle divided the rational part of the soul into two separate parts (see VI 1§5), one concerned with scientific reasoning, the other with "non-scientific rational calculation" (Irwin, 1999, p. 239). Both *techne* and *phronēsis* are intellectual virtues located within this non-scientific rationally calculating part of the rational soul. However, Aristotle notes that the kind of reasoning employed by each is very different (VI 4§1; see also VI 5§3). *Techne* (VI 4), translated as "craft knowledge," employs a type of reasoning most often associated with the artisan (e.g. sculptor), and concerns itself with producing (*poiēsis*) things from matter. Master craftsmen know the why, how, and with what of their material, and can give a rational account of their productive actions (Dunne, 1993, p. 9). In contrast, *phronēsis* utilises a type of reasoning concerned with rational

action (*praxis*), action that is an end itself, and is done for its own sake (VI 5§4). Dunne further describes *praxis* as:

> conduct in a public space with others in which a person, without ulterior purpose and with a view to no object detachable from himself, acts in such a way as to realize excellences that he has come to appreciate in his community as constitutive of a worthwhile way of life. (Dunne, 1993, p. 9)

Because *praxis* involves interaction with others, the circumstances under which it is practised are much more varied and unpredictable than the more controlled contexts of *poiēsis*. *Praxis* then, requires a type of knowing that is more relational, flexible, and experiential, and therefore less formulaic than the knowing (*techne*) required by *poiēsis*. Dunne (1993) considers Aristotle's differentiation of the type of knowledge (*phronēsis)* necessary for *praxis* to be his "singular achievement" (p. 9). Through this insight, Aristotle initiated a tradition that views "the regulation of practice as something non-technical but not, however, non-rational" (ibid., pp. 9-10).

3.6.3.2 *Phronēsis*

To have *phronēsis* is to know how to live well. *Phronēsis* is a kind of sensitive knowledge that utilises perceptiveness of particulars as much as knowledge of universals. In fact, to speak of *phronēsis* as "knowledge," is to some degree a misnomer, for it is really a "resourcefulness of mind" that can be brought to the particulars of a situation (Dunne, 1993, p. 273). This resourcefulness is put to practical matters, circumstances that require decision on how to proceed (VI 1§5). As mentioned in 2.3.6, *phronēsis* is both deployed and acquired through experience. That is, while *phronēsis* guides our actions, it also arises from them. It has the difficult task, "to discover a good that one must *become*" (ibid., p. 270). In this way, a person's *phronēsis* is ultimately an expression of who they are (ibid., p. 244). It cannot be learned in isolation from the person one has become.

Phronēsis – in the form of perceptions, interpretations, and judgements – is required to inform *praxis*, and its role in searching for the good is directly related to an agent's moral integrity (Dunne, 1993, p. 358-359). The more developed *phronēsis* becomes, the more one becomes a *phonimos,* a person of practical wisdom. Seen in

this way, character then can be said to protect, maintain, and develop *phronēsis* (ibid., p. 277).

3.6.3.3 Why Praxis Cannot Be Governed by *Techne*

The judgement required to participate in a *praxis,* for example teaching, is so "multiform and heterogeneous" that it falls under no *techne* or set of skills (Dunne, 1993, p. 258). Within *praxis,* there can be no *pre-established* right reason (*orthos logos*), but only the contextualised understanding of which a *phronimos* is solely capable.

Unlike technical knowledge that can be put to instrumental means, *phronēsis* is not a cognitive capacity that can be manipulated. One cannot step outside of one's *phronēsis*, in the same way one can with a skill (e.g. sculpting), for it very much expresses who a person is. Whereas a technician can stand outside of the material he works and objectively shape it, the *phronimos* "becomes and discovers 'who' he is through these actions" (Dunne, 1993, p. 263) – and never achieves sovereignty over this becoming. Action that flows from *phronēsis* "already has the full weight of ourselves behind it and so can [not] be instrumentalized" (ibid., p. 268; see VI 5§5-8). In other words, one cannot learn to be moral (*techne*) without becoming moral (*phronēsis*).

Although modern character educators, such as those mentioned in subsection 3.3.2.1, risk treating moral education as a technicised *poiēsis*, Aristotle recognised that ethics is an issue of *praxis*, and therefore an account of character can only be given in "rough" (II 2§3). One's morality wholly depends on *phronēsis*, and *phronēsis* is not a body of knowledge that can be made the object of instruction": it is not instrumentalisable (Dunne, 1993, p. 306). *Phronēsis,* with the help of moral virtue (II 6§15), reckons appropriate action *now,* by finding a mean relative to both agent and circumstances. This process of determining the mean, a deliberative process which rests on perception, is "unspecifiable in advance" (ibid., 1993, p. 311). The variability of moral circumstances, and the range of responses possible in each, make striking the virtuous mean extremely difficult (II 6§14).

One can speak of the mastery of craftsmen towards their chosen matter (e.g. stone), but when speaking of moral interactions with others (rather than matter), referring to mastery seems inappropriate (Dunne, 1993, p. 359). Ironically, in an effort to achieve expertise, a technicist approach actually supplants rather than develops intelligence (Dunne, 1993, p. 369). Humankind is bound to space and time, to the particulars of an instant. The modern attempts to technicise are an attempt to get beyond the particular, to supercede judgement, to become, as Dunne says referring to Habermas' comment, "post-histoire" (ibid., p. 360). Within human affairs "there are no experts" (ibid., p. 376). We must suffer the "rough ground" of "finitude, contingency, and situatedness" (ibid., p. 374). However, this finitude is not a point of pessimism, for there is no *a priori* limit to the potential for development of phronetic reason (ibid., pp. 380-381).

Character educators who claim that "moral education is developing expertise" (Narvaez, 2005, p. 716) are promoting a technicist view of morality, which Dunne (via Aristotle) has revealed to be incompatible with ethics. Worse, in framing character education as expertise, such educators imply that morality is a body of information, a repertoire of techniques, or a skill set. That character educators would be attracted to this technicist view of morality is understandable, since information and skills are far easier to teach than perception and judgement.

3.6.4 Experiential Methods

If, as Aristotle suggests, virtue is "a state that decides, consisting in a mean, the mean relative to us, which is defined by reference to reason, that is to say, to the reason by reference to which the prudent person would define it" (II 6§15), then becoming virtuous is really a matter of building perception and judgement. But, as Dunne's treatise (1993) has questioned, can one *teach* judgement and perception? Such capacities seem to be developed through *experience* in the rather complex fashion described in the chapter on virtue (see subsection 2.3.6). For this reason, more philosophically oriented character educators recommend experiential approaches, such as guided reflection on one's actions, providing opportunities for moral practice

and moral mentoring through the shared life with others (Arthur, 2003, p. 128; Noddings, 2002, p. 3; Williams, Yanchar, Jensen, & Lewis, 2003, p. 30). As will become evident, these experiential methods also play a prominent role in OAE (e.g. Greenaway, 1990).

This section discussed several issues pertinent to the question: "Can virtue be taught?" The limitations (e.g. time and restriction to democratic values) of schools, suggested that character education programmes might begin to focus on the role of the family. With respect to curricula, the cognitively undeveloped nature of children, coupled with their inexperience, were found to make them unlikely candidates for the sophisticated reasoning required for character's development. More fundamentally, the technicist view of morality as expertise, put forward by many character educators, was found to be at odds with the perception and judgement required for moral action. Finally, experiential methods, such as guided reflection, were suggested as means to develop perception and judgement.

3.7 Conclusion: Why Aristotle?

This chapter has revealed the many problems related to non-expansive character education. Throughout, I have suggested that Aristotle may provide a remedy for such difficulties. This section highlights virtue ethics' comprehensive and synthetic nature.

A virtue ethical perspective on character unites the disparate veins of the character education movement providing (see Carr & Steutel, 1999, pp. 252-254): a sophisticated account of moral reasoning via the deliberative process of *phronēsis* (see books III and VI); a dispositional appetitive discipline in the moral virtues (see books II-V); and a broad understanding of virtue that encompasses emotions and care ethics (see Swanton, 2003).

Similarly, a virtue ethical approach to character satisfies Puka's (1999, p. 31) challenge for the integration of competing character education approaches by providing: moral instruction in virtue through more experienced *phronimai*; moral

prohibitions (contrary to popular criticism, Aristotle does include these (II 6§18)); story and narrative as essential forms of teaching virtue; moral examples, both fictional and historical narratives as paragons of virtue and vice; and opportunities to practise virtue.

Finally, Kohn (1997, para. 15) correspondingly suggests that any character education scheme should account for the following questions: What is the underlying theory of human nature?; What is the ultimate goal?; Which values are promoted?; and lastly, How is learning thought to take place? Aristotle, as seen in the chapter on virtue ethics, provides substantial support and detailed responses to these questions. Non-expansive character education programmes are often criticised for having too little depth to answer Kohn's questions adequately (Davidson, 2005, p. 219). Aristotle's account, however, provides such depth, thereby laying a moral foundation, while also maintaining breadth, and thus providing an ethic for all human action.

In conclusion, Aristotle provides no general principles of action "precisely because of the unavailability of any such principle" (Dunne, 1993, p. 312). Nor does he suggest a programme for character. Instead, he indicates (Book VI) the phronetic resources necessary to make informed moral judgements. It is perhaps, then, better to view character education as a process rather than a programme, something done *with* students rather than *to* them (Davidson, 2005, pp. 227, 233).

I have now explored the assumption of character development within OAE, and proposed Aristotle's virtue ethics as a lens through which to view character. The present chapter has provided a rationale for using virtue ethics instead of any model from the non-expansive character education movement. With the theoretical perspective of the thesis outlined, I now turn to its practical implications for OAE. The next chapter discusses the methodology and the methods I used to explore virtue development on a wilderness expedition.

Chapter 4

Methodology

This chapter contains six sections. It opens with a rationale for fieldwork, then locates the "views" – metaphysical, theoretical, and interpretive – through which the research was conducted. Reasons for the decision to use a case study approach are subsequently explained, as are the methods employed for generating data and the techniques utilised to analyse them. The chapter closes by offering descriptions of the means used to "validate" the research, namely the qualitative research standard of trustworthiness, and a discussion on the generalising potential of the this study.

4.1 The Decision To Do Fieldwork

In sympathy with Drasdo's (1973/1998) critique that much research "grinds out a result which everyone foresaw at the beginning" (p. 25; see also p. 26), and aware of the opportunity to submit a philosophical thesis without an empirical component, I approached the possibility of fieldwork carefully.

As the conclusion of the first chapter intimated, the reasons for doing fieldwork were directly related to the central aim of this research: to understand better a wilderness expedition's relevance to character formation from a virtue ethical perspective. Although this goal could have been met through a philosophical thesis alone, strong

recommendations from within the research literature (e.g. Pinch, 2009; Pring, 2000, p. 8; Silverman, 2005, p. 327) encourage connecting theory with practice.

Within the OAE-related literature, the same recommendation comes in the opposite direction: connect *practice* with theory (Gass, 1992; Wurdinger, 1997, pp. xvii, 83). Given OAE's strong (possibly excessive) commitment to practice, I was concerned that the full significance of Aristotle's perspective on character might be lost without its contextualisation on an expedition. Although relating theory to practice does not necessitate field research, to link them at anything more than a theoretical level does require engagement with others, preferably *in situ*, so that the events taking place on expedition can be observed, described, and better understood (Hobbs & Wright, 2006, p. x; McCall, 2006, p. 3).

One further and related reason for choosing to conduct fieldwork was the direct appeal from OAE scholars for participants' perspective on adventure experiences (e.g. Allison & Pomeroy, 2000, p. 97; Barrett & Greenaway, 1995, pp. v, 53-54; Hattie et al., 1997, pp. 73-74; Nichols, 2000, p. 22).

For these reasons, I decided to take part in an expedition, collect participants' moral perspectives, and analyse them from a virtue ethical standpoint. By doing so, I hoped to reveal the potential relevance of a virtue ethical understanding of character to the field of OAE.

Having decided to do fieldwork, I then faced the challenge of developing a methodology. However, Guba and Lincoln (1994) note that "questions of method are secondary to questions of paradigm" (p. 105). Thus, before introducing the research methods, I must first describe my philosophical stance, and its relevance to the research.

4.2 Views From Somewhere

> Neurath's Boat: The body of knowledge is compared to a boat that must be repaired at sea: "we are like sailors who on the open sea must reconstruct their ship but are

> never able to start afresh from the bottom." Any part can be replaced, provided there is enough of the rest on which to stand. (Blackburn, 1996, p. 259)

Otto Neurath's vivid metaphor expresses well that one cannot get beyond one's own perspective and view the world (fix the boat) objectively (on dry land). That is, observers are not able to see beyond their own blinders and view the world independent of their own construction (Stake, 1995, p. 100), experience (Silverman, 2000, p. 177) or consciousness (Polkinghorne, 1989, p. 45). Thus, there is no view from nowhere, and one must assume a position within a system, and from there attempt to "build" a credible ontology, epistemology, and ethics (Hursthouse, 2001, pp. 193, 240). Like all other researchers, I have tried, despite the inevitable limits of my personal viewpoint, to provide a sound rationale for my "views from somewhere."

Since taking a view from somewhere is an inevitable (Silverman, 2001, p. 2) part of the research process, this section briefly frames my ontological and epistemological positions. The methodological constraints of the theory I have chosen, virtue ethics, are subsequently shown to lead to a qualitative methodology. Then, the section closes describing my relationship, as interpreter, to the research.

4.2.1 Ontology and Epistemology

Since one's metaphysical stance largely determines what one considers knowable, one's ontological and epistemological positions necessarily shape one's methodology, methods and analysis (Allison & Pomeroy, 2000, p. 92; Denzin & Lincoln, 2005, p. 21).

Critical realism best expresses the ontological position of this thesis. Blackburn (1996) describes this stance as: "Any doctrine reconciling the real, independent, objective nature of the world (realism) with a due appreciation of the mind-dependence of the sensory experiences whereby we know about it (hence, critical)" (p. 88). Critical realism is a middle ground between naive positivism, which supposes it can directly perceive the reality of the outside world (Blackburn, 1996, p.

254), and postmodernism, which denies any concept of reality or truth (Blackburn, 1996, p. 295; see also Denzin & Lincoln, 2005, p. 13).

Although the critical realist finds observation fallible, theory revisable, and truth tentative, this does not mean that there is not a world "out there" (Wolcott, 2001, p. 33), only that it cannot be fully known (Von Glaserfeld, 1991, p. 17). How closely a researcher can come to "fully knowing" is, as Aristotle suggests in the *Ethics*, dependant on the subject (I 3§1, 4). For example, while investigating the coefficient of thermal expansion of copper might yield precise results, inquiries involving increased dependence on communication, others' experience, and interpretation, leave the researcher more (critically) distanced from what can be known.

Epistemologically, OAE, through its association with Experiential Education, is most commonly identified with a constructivist paradigm, where knowledge is subjectively constructed rather than discovered by reference to the external world (Allison & Pomeroy, 2000, p. 97; DeLay, 1996, p. 81;). Constructivists take the "social provenance of meaning and knowledge" (Carr, 2003b, p. 133) and the impossibility of acquaintance with Kant's *noumena,* the thing in itself (Blackburn, 1996, p. 376), as "problematic consequences for the very idea of *objective* knowledge" (Carr, 2003b, p. 132).

However, this subjective aspect of the social construction of meaning does not necessarily "require us to deny that there are facts that are objectively true" (Carr, 2003b, p. 133). For example, Aristotle's (*Metaphysics*, trans. 1933, 1011b25) minimal correspondence theory of truth, "to say of what is that it is, and of what is not that it is not," reflects a realist paradigm (Carr, 2003b, pp. 130-131). This correspondence theory of truth may be illustrated by reference to concrete examples such as "the piano in my front room has one broken key" (ibid., p. 130), while less tangible questions that depend on participants' subjectivity, such as "Was your character impacted on this expedition?," make discerning "what is actually the case" significantly more difficult. Speaking to this difficulty, Solow, in Geertz' chapter on "thick description" (1973), metaphorically says that although asepsis (complete

objective knowledge) is not possible, this does not mean one does surgery in sewers (give in to complete relativity) (Fontana & Frey, 2005, pp. 719-720). The gulf between objectivity and subjectivity is a continuum, not a dichotomy (Scruton, 1999, pp. 39-40). Even some constructivists believe that not all constructions are equally valuable, beneficial or tolerable (DeLay, 1996, p. 79; Kirk & Miller, 1986, p. 11). Through reason and experience, intuition and feelings, some accounts will be more coherent than others (Gregory, 2003, p. 3). For, although each individual has his or her own perspective, much that is experienced is held in common (Stake, 1995, pp. 101-102).

With regard to this thesis' research, when I am able to point to "what is," I do so. In more complex circumstances, that require elaborate interpretation and argumentation, I will attempt to provide a coherent (Blackburn, 1996, p. 67) justification for such conclusions.

4.2.2 Theory Guiding Methodology

The resurgence of "methodological fundamentalists" (Howe, 2004, p. 57) and the onslaught of "Bush Science" (Lather, 2004, p. 19) demonstrate the importance of matching theory, question, and method. Methodology refers not to a recipe of techniques, but to the underlying principles, the philosophical presuppositions, that inform a research project (Wolcott, 2001, p. 91). I will now consider the methodological implications of researching from a virtue ethical perspective.

4.2.2.1 From Theory to Methodology

Allison and Pomeroy (2000, p. 91) note that there has been a general lack of attention towards theoretical underpinnings in much OAE research (see also Richards, 1997, p. 243). This is problematic, because to ask informed research questions, one must know the "theoretical conversation" (Golden-Biddle & Locke, 1997, p. 11) that surrounds one's topic (Pring, 2000, p. 11). Further, Emerson, Fretz, and Shaw (1995, p. 167) claim that theory should inform all phases of research: from why certain data were collected, to how findings are interpreted.

Rather than attempting to build a "grounded" (e.g. Glaser & Strauss, 1967) ethical theory from expeditionary data, or critique an existing theory (e.g. Burawoy, 1998; Nichols, 2000, pp. 24-25; Pawson & Tilley, 1997) through a study of multiple expeditions, I have used a theory, virtue ethics, to offer *a* view of the moral phenomena of an expedition.

With virtue ethical theory guiding the data collection and analysis, the research's findings reveal "what may be" or "what could be" (Schofield, 1993, pp. 102-106), when one chooses to view the expedition participants' moral narratives from a virtue ethical perspective. In other words, I offer the discipline of OAE a careful virtue ethical analysis of a wilderness expedition as a *possible* way of interpreting ethical development on expeditions.

4.2.2.2 Aristotle's Caveats

Aristotle offers several qualifiers for any inquiry into character, which is *de facto* a query into ethics. First, as mentioned earlier,

> our discussion will be adequate if we make things perspicuous enough to accord with the subject matter; for we would not seek the same degree of exactness in all sorts of arguments alike. (I 3§1)

Aristotle considers it the mark of the educated to know the appropriate level of precision afforded by their analysis (I 3§4; see also I 6§13, I 7§18-20, II 2§3, IX 2§2). Clearly, ethical inquiry will not have the level of precision found in quantifiable investigations (e.g. measuring the coefficient of thermal expansion of copper). Nevertheless, despite ethics' imprecision relative to scientific investigation, by grounding his theory in natural dispositions that lead to well-being, Aristotle's ethics is not relativist (Hughes, 2001, pp. 16-17).

A second limitation can be found in Aristotle noting that a person's character can only be wholly known in retrospect, at the end of one's life (I 7§14-16). Consequently, studying character with significant depth suggests a longitudinal inquiry over a lifetime. An expedition, then, whether of a two-week or two-month duration, is only a snapshot of a process that lasts a lifetime. If this is indeed the case,

then one might expect any character development on an expedition, if it could even be identified, to be somewhat modest.

These limitations made it difficult to isolate a research question. The most obvious question, "Was character developed on the expedition?," is evidently problematic. For assessing character growth on an expedition would require determining a student's dispositional movement towards or away from any given virtue, which seems epistemologically challenging to say the least. To name only one complication, how could a researcher access, with adequate detail, the intra-subjective experience of a participant and determine to what extent the expedition *alone* had affected his or her *phronēsis,* the orchestrator of all the virtues, and thus the *sine qua non* of character and its development? The complexity of *phronēsis,* as Dunne (1993) was shown to suggest in subsection 3.6.3, cannot be empirically accessed.

What did seem epistemologically appropriate was to ask the participants whether they thought the expedition had impacted their character and, more specifically, whether they thought the expedition provided opportunity for Aristotle's conditions for virtue: moral reflection; practising moral actions; and sharing in the moral lives of others. If Aristotle's conditions were present, then there would be reason to believe that this wilderness expedition was, even if only in a small way, morally significant for the participants. Just how significant, again, seemed epistemologically impossible to determine. Nichols (2000, pp. 23-24) notes the difficulty in attempting to isolate an OAE programmes affect on a participant. He contends that isolating benefits runs the risk of attributing causality to an OAE programme, when a variety of variables, including the powers of agency the participant brings to an expedition, may be in play. These complications, in addition to time restraints, deterred me from collecting any post-expedition data.

Such limitations – the imprecision of moral characteristics and the lifetime span of character formation – drastically delimit the generalising power of this research. However unencouraging this might be, it is an honest treatment of a complex subject,

and as Aristotle says of ethical matters: "we shall be satisfied to indicate the truth roughly and in outline" (I 3 §4). It may then be better to speak of this research as an *exploration* (Shutt, 2006, p. 14) of the participants' moral narratives on a wilderness expedition from a virtue ethical perspective. I offer this exploration to the field of OAE: "not in the hope of proving anything, but rather in the hope of learning something" (Eysenck, 1976, p. 9). This exploration, then, offers a possible way of understanding how OAE expeditions can contribute to participants' moral development.

Just as virtue theory guided the intended outcome of this empirical research, I will now discuss how virtue theory guided the methods employed to conduct the research.

4.2.3 Theoretically Constrained Methodology

For reasons already mentioned, a statistical analysis of Aristotelian character formation on a wilderness expedition (no matter the length) would not have been methodologically appropriate. Since character is not numerically quantifiable, investigations into it are better suited to qualitative inquiry. Although Wolcott (2001, p. 29) believes that qualitative methods no longer need to be defended, this may not be the case in OAE. Many authors have complained of methodological confusion in significant amounts of OAE-related research (Allison, 2002, p. 84; Barrett & Greenaway, 1995, p. 53; Ewert, 1987, p. 16). Further, Bocarro and Richards (1998, p. 102, 106) claim that a "constant" concern and "criticism" of experiential learning is the "general acceptance" that programme evaluation efforts have been poor in quality, resulting in methodological abuse that has caused experiential research hypotheses to be "self-fulfilling prophecies."

As a result of inconsistent research quality, Barrett and Greenaway (1995) were commissioned to review the OAE research literature to determine the value of outdoor adventure on the development of young people. In their concluding comments, they make a strong appeal for qualitative research that includes participants' perspectives and accounts of their adventure experiences (1995, pp. v,

53-54). Others within the field of OAE are also asking for qualitative accounts that focus on the processes taking place on adventure experiences (Cason & Gillis, 1994, p. 46; Hattie et al., 1997, pp. 73-74; Henderson, 1993, p. 51; Nichols, 2000, p. 22; Patterson, Watson, Williams, & Roggenbuck, 1998, p. 425).

The methodological landscape within OAE does appear to be changing with several publications on expeditions utilising qualitative methods (Allison, 2002; Beames, 2004a, 2004b; Brymer, 2002). I too found a variety of reasons that made qualitative methods appropriate to this research into character formation on a wilderness expedition. First, qualitative inquiries lend themselves to issues (e.g. character) that are not quantifiable (Denzin & Lincoln, 2005, p. 10). Second, and pertinent to Aristotle's *phronēsis*-based virtue ethics, qualitative aspects of human expression (e.g. beliefs, feelings, and emotions) are increasingly seen as relevant in qualitative interpretation (Guba & Lincoln, 2005, p. 205). Third, and relevant to a wilderness-based study, participants can be met and studied in the field (Allison, 2002, p. 100; McCall, 2006;). For example, a qualitative researcher can interact with participants in their world (e.g. on expedition) and turn these interactions into analysable representations (e.g. transcripts, fieldnotes). Fourth, by meeting participants in their world and on their terms, the researcher can, over time, develop rapport, thereby gathering aspects of the participants' narratives that would otherwise remain inaccessible (Beames, 2004b, p. 80; Kvale, 1996, p. 116).

Having explained the advantages of using qualitative methods for this research, I will now comment on some of the demands on qualitative researchers.

4.2.4 The Researcher's Relationship to the Research: Interpretivism

Practically, the analogy of a *bricoleur*, a handy-man, is useful to describe the tools and skills required for qualitative research. Theoretically, the inevitably subjective nature of qualitative inquiry makes an interpretivist approach appropriate for the ethical content examined in this thesis.

4.2.4.1 Bricoleur

Research involving relationships with participants holds all of the mysteries, challenges and surprises of any human interaction. Due to the unpredictability of these human unknowns and the difficulty of preparing for them, the epithet bricoleur has been suggested for the qualitative researcher. A bricoleur is a "jack of all trades or a kind of professional do–it–yourself person" (Lévi-Strauss, 1966, p. 17).

The bricoleur copes with the many vicissitudes of qualitative research, making informed judgements as they present themselves. Much like an artist, the bricoleur pieces together a "montage" (Denzin & Lincoln, 2005, p. 5) of philosophical underpinnings, theoretical perspectives, methods for collection, and techniques for analysis. It requires flexibility, ingenuity, and the ability to use a resource for a purpose not initially foreseen. The analogy of a bricoleur conveys the process used in conducting this research, for without an established literature on virtue ethical character development on wilderness expeditions, I independently negotiated many decisions – such as, choosing a theoretical lens, a methodology, methods, and tools for analysis – doing my best to maintain trustworthiness (discussed later) as a researcher.

"Bricoleur" also captures the many roles that a qualitative researcher is often asked to fulfil: advocate, evaluator, and interpreter (Stake, 1995, pp. 91-103). I struggled to balance the roles of instructor for the expedition, tutor (while on the expedition, I graded papers written by the participants for university credit), and researcher. Although discussed more fully in subsection 4.4.4, two specific challenges I encountered as a researcher included: 1) data collecting and storage techniques that could withstand the physical demands of an expedition (e.g. waterproof and impact resistant); and 2) identifying and mastering a qualitative software programme that permitted analysis (coding) directly onto the recorded audio file.

Qualitative researcher as bricoleur has further pertinence to the skills and abilities necessary for interpretation.

4.2.4.2 Researcher As Interpreter?

Qualitative research is distinctively interpretive. Lived experiences – through conversations with participants and observations of events – must be interpreted and rendered into a written form (Mason, 1996, p. 6). Since qualitative researchers are often participating or implicated in the phenomena they study (e.g. an expedition), their research is inevitably informed by their values. However, the very idea of value-free research, qualitative or otherwise, is generally held suspect (Denzin & Lincoln, 2005, pp. 10, 21). Whether through the choice of topic, a context for the study, metaphysical convictions, theoretical lenses, or style of writing-up, values saturate qualitative research (Guba & Lincoln, 2005, p. 197, 200). Although admittedly value-based, the qualitative researcher attempts to be philosophically consistent, acknowledging that one sees through the darkened glass of one's own experience, gender, class and ethnicity.

Given the subjective nature of qualitative inquiry, it is to be expected that others analysing a similar (or even the same) case might obtain different findings. Midgley's (1995/2002, p. 99) image of the different results gained by cutting a swiss-roll cross-sectionally or longitudinally is helpful. Both vantages, although different, are possible.

An "interpretivist" stance is subjective in the sense that the research is conceived, conducted, and analysed through the filter of the researcher's mind-dependent perception, what Kvale (1996, p. 287) calls a "perspectival-subjectivity." This does not, however, mean that the research is simply a matter of a researcher's tastes and whimsical opinion, what Kvale (1996, p. 287) calls a "biased-subjectivity." Qualitative researchers privilege participants' meanings (Emerson et al., 1995, p. 12) by providing a "thick description" (Geertz, 1973, pp. 5-6, 9-10) of the context surrounding the members' comments and behaviours, thereby contextualising the interpretation for outside readers. Analyses oriented around the informants' own words provide a check and limit to the range of interpretive options available to the researcher. This requires a reflexivity on behalf of the researcher (McCall, 2006, p. 3), a constant moving from the researcher's hermeneutical understanding to that of

the participants'. For the resultant interpretation to be accepted, it "must be publicly verifiable so that other researchers will agree that the transformed expression does describe a process that is, in fact, contained in the original expression" (Polkinghorne, 1989, p. 56).

This section has presented the theoretical preliminaries necessary for thoughtful research design. Having indicated my metaphysical position, the theoretical constraints of a virtue ethical perspective, and the interpretive relationship to the data, I now turn to the chosen approach for this research: the case study.

4.3 A Case?

This section opens with an introduction to case study research. Next, the influential role of the pilot study will be discussed. The difficult process of finding a case will then be described. Lastly, the ethical dimensions of this research project will be explored.

4.3.1 Case Study Research

A strength (and weakness, see section 4.6.3 on the generalising potential of this thesis) of case study research is its capacity to probe the particulars and complexities of a single situation (Flyvbjerg, 2006, p. 219). Although the rich depth of case study description and analysis comes at the cost of generalising breadth (Creswell, 1998, p. 61; Richards, 1997, p. 249), the detail achieved allows for more thorough theoretical exploration (Silverman, 2000, p. 43).

With increasing importance given to understanding behaviour in context (McCall, 2006), the holistic and naturalistic style of case study makes it especially useful for investigating human phenomena within bounded systems (Gillham, 2000a, p. 2). Since qualitative case study requires extensive field-time in personal contact with participants, capturing (e.g. through interviews or observations) their meanings as they share their narratives (Stake, 2005, p. 450; Yin, 2003, p. 94), it is a natural vehicle for the access challenges presented by a wilderness inquiry.

A given case study can include either a single case or multiple cases. I chose a single case because of time constraints and a desire to treat the case thoroughly (Yin, 2003, p. 47). Although cases can be studied for their intrinsic value, the purpose of this research was instrumental (Creswell, 1998, p. 62): to explore participants' moral narratives on a wilderness expedition from an Aristotelian perspective.

Having decided on the appropriateness of case study research for studying the complexity of character formation in the bounded system of a wilderness expedition, I then needed to refine the methods used.

4.3.2 A Case of Simplifying: The Pilot Process (February – July 2006)

The recommendation to pilot methods is ubiquitous throughout the qualitative literature (e.g. Drever, 2003, pp. 37, 57; Simpson & Tuson, 2003, p. 32). I piloted a number of methods during May 19th-26th of 2006 during a week-long OAE postgraduate bicycle expedition in North West Scotland. This trip proved transformational for the research design.

Initially wanting to address multiple aspects of Aristotelian virtue theory, I piloted: semi-structured interviews to access participants' moral narratives; critical incident questionnaires (Brookfield, 1996) in hopes of capturing participants' feelings and emotions; observations of morally relevant actions; and dilemmas (Smith & Allison, 2006) exploring the decision-making processes of the participants.

The months previous to the pilot were spent constructing these methods. Special attention was given to developing interview questions that were relevant to a virtue ethical perspective. In preparation for the pilot, office colleagues graciously acted as "shredders" (Drever, 2003, p. 31), giving invaluable feedback through constructive critique.

The pilot study revealed the impracticability of the initial research plan (Simpson & Tuson, 2003, p. 32). I found expeditionary field research to be exceptionally

demanding. A full itinerary resulted in fatigued participants (and researcher), leaving little time to implement the *many* methods I was piloting.

Notably, though the questionnaires were given scant attention and no dilemma-reflections were ever handed back, the interviews were very stimulating for both the informants and myself. Participants were willing to talk for an hour, but unwilling to give writing-dependant methods (e.g. questionnaires and dilemmas) more than a few minutes (Gillham, 2000b, pp. 13,15) of their attention. Observations were similarly fruitful, but the write-ups cost precious sleep-time during the expedition.

While it was helpful and informative to explore a broad spectrum of methods (Yin, 2003, p. 80), the pilot ultimately simplified the methods used (Silverman, 2000, p. 50). The demands of fieldwork and the rigour of an expedition made depending on participants for quality written data imprudent. I, therefore, committed to interviews (see 4.4.1) and observations (see 4.4.2).

In addition to determining the methods, the pilot study, as I have commented elsewhere (Stonehouse, 2007, pp. 4-5), afforded an opportunity to field-test (literally) the recording technology (discussed later). Yet, perhaps most importantly, the pilot instilled a *confidence* in the methods chosen, the equipment used, and the appropriate amount of research that could be competently sustained in the field (Simpson & Tuson, 2003, p. 32; see also Drever, 2003, p. 53).

Having committed to the appropriate methods and technology, a period of "trialling" (Gillham, 2000b, p. 22), or method refinement, began. Friends, colleagues and students obliged at every turn as I trialled the questions on them. It was during this period that I realised the research would be better served by conducting two sets of interviews (discussed in subsection 4.4.1.2): one at the beginning of the expedition; the other at the end. Over the next several months I continued to hone the interview schedules and practice observation skills. This included a video-taped interview, which I (painfully) scrutinised in hopes of improving my craft (Kvale, 1996, p. 161). A fortuitous mid-summer work opportunity conducting interviews and observations

on a sailing vessel further developed my experience and ease with the methods. Through this refining period, a few interview questions were dropped, several added, and many improved (Stake, 2005, p. 453). By August 2006, I had two interview schedules (see Appendix 3) carefully constructed to collect participants' perspectives on character from a virtue ethical perspective.

4.3.3 Sampling: Finding a Case

While developing the methods, I concomitantly searched for a case. I narrowed the broad scope of possible choices by "theoretical sampling," which involved searching for cases particularly relevant to character development from an Aristotelian perspective (Creswell, 1998, p. 64; Drever, 2003, p. 35; Mason, 1996, pp. 93-94). There seemed to be a number of relevant criteria. Regarding age group, since Aristotle warns that youth are unsuited to moral reasoning, because they lack the life experience required for it (I 3§5), it was fitting to look for at least university-aged participants. With respect to duration, since virtue ethical character develops slowly, the longer the expedition the better: a 10-day expedition was considered a minimum. With particular research interests in wilderness expeditions, preference was given to a remote journey that would provide solitude and tranquillity for reflective travel. Concerning my status on the expedition, I was convinced that qualitative research works best when it is most natural and when participants are partners not subjects. I therefore searched for a case with regard to which I could be a contributing member of the expedition (Gillham, 2000a, p. 4). Further, theoretically relevant programmes that had character development articulated in their mission were prioritised. Lastly, I aspired to find an organisation that had positive interest in, not merely toleration of, the research.

I maintained this "connoisseur's appetite for the best" (Stake, 1995, p. 56), desiring a case that maximised learning potential. I systematically searched a Royal Geographical Society website (Expedition Providers, n.d.) that listed expedition providers. After scouring many providers' websites, with the help of my supervisor, I attempted contact with numerous organisations. However, due to logistical challenges and timing conflicts, nothing materialised. Through my own associations

in North America I again contacted many programmes to no avail. Finally, through a PhD student colleague, I discovered Gordon College.

Gordon College, located in Wenham, MA, met the case study criteria. This small, liberal arts, four-year degree-granting institution in the Christian tradition requires a two-week expedition, called La Vida, for *all* its students regardless of their degree specialisation. La Vida's mission statement includes character development in its first line (La Vida, n.d.), and the college itself has received awards for character development from the Templeton Foundation. Additionally, as I had hoped, their expeditions take place in state-designated Wilderness areas. As I had also desired, the La Vida staff were eager and supportive of my research. I was offered a co-instructor position on one of the August 2006 expeditions, leading ten first-year students, with a gender split of six females and four males. La Vida maintained their commitment to me throughout the entire process, and went out of their way to accommodate the research.

4.3.4 Research Ethics

Although La Vida had offered an instructorship, the research still had to be approved by Gordon College's Institutional Review Board (IRB). In this subsection I describe the process of satisfying the IRB (Rudestam & Newton, 2001, p. 87) on issues of consent, confidentiality, and consequences. The subsection closes with some reflection on research ethics.

4.3.4.1 Ethical Concerns While Conducting Research

Gordon College's IRB provided a 40-page PDF document specifying their research protocol. This included an extensive form requiring a rationale for the research, an Informed Consent Document (ICD), an explanation of how the methods would be used, and projections of possible harm.

Customary research ethics require a researcher to be open and transparent when seeking the consent of participants (Fontana & Frey, 2005, p. 715). The ICD (see Appendix 4) provided information for an informed and voluntary decision to

participate (Gregory, 2003, pp. 37-38), but not enough detail to lead participants towards what I hoped to find (Kvale, 1996, p. 113). The ICDs were treated as friendly contracts (Stake, 2005, p. 459), signed and dated by the informants and myself.

Confidentiality presents two difficulties for the researcher: data security precautions and protecting anonymity. Preserving confidentiality potentially saves participants from possible embarrassment, loss of credibility and or dignity (Stake, 2005, p. 459). I am convinced that the level of confidentiality I maintained through discreet professional behaviour on the expedition, and by promising to protect the collected data (e.g. by lock, key, passwords and codes), encouraged disclosure from the informants thereby providing more trustworthy data (Gregory, 2003, p. 50).

Maintaining anonymity is a challenge with a group of only ten participants. Pseudonyms were chosen to reflect the gender of each student. Participants were consulted in any circumstances where I thought that inclusion of content might embarrass or threaten to disclose an informant's identity (Christians, 2005, p. 145).

The sensitive and vulnerable nature of moral discussion created the greatest risk encountered in this research: the threat of participant defamation, should anonymity be lost (Mason, 1996, pp. 166-167). Christians (2005, pp. 144-146) notes that most IRB's use a utilitarian ethic to justify (or discredit) research. This ethic seeks merely to ensure, through a "value-free" calculation of means and ends, that greater benefit than harm is done to participants. Concerned that this crude calculation could lead to careless actions perpetrated against those researched, Christians (2005, p. 149-151) suggests that researchers adopt a "higher" ethic of *caring* for participants (e.g Noddings, 2003). More directly related to this current thesis, Lincoln & Denzin (2000, p. 1062) believe that all research should be oriented to help humans flourish: to reach Aristotle's *eudaimonia* (I 4§2). As a researcher, I strove for this higher ethic, always trying to consider any potential negative ramifications that my actions *and* writing (Silverman, 2005, p. 257) might have on the lives of each participant.

Related to an ethic of care is the tacit research principle of reciprocity (Guba & Lincoln, 2005, p. 209). I believe this research benefited La Vida in several ways. At a participant level, the interviews themselves were acts of moral reflection (Polkinghorne, 1989, p. 58), bringing self-confessed growth to many. Moreover, at an institutional level, I was able to meet with administrators and provide feedback on their programme from a virtue ethical perspective.

4.3.4.2 My Ethics As a Researcher

"Good" research, to some degree, depends upon the researcher's character (Gregory, 2003, p. 22). Whether through a temptation to "cook the books," consider *all* the evidence, report dishonestly when findings are uncomfortable, or neglect others' well-being, research is an activity that requires both intellectual and moral virtue (Pring, 2001b, pp. 418-419). Pring (2001b, p. 418) believes that the complexity and contextual nature of a research environment makes prescriptive, rule-based research ethics of little use. Instead, he suggests virtue ethics, with its emphasis on an investigator's dispositions, as better suited to the judgement inevitably required by researchers.

Since the calibre of collected data is directly related to the participants' trust in the researcher's integrity (Drever, 2003, p. 50; Gregory, 2003, p. xi), a sound personal ethic is critical to good research. I have aspired to the ethics celebrated in this thesis both in my contact with the participants and throughout the research as a whole.

In sum, this section has shown case-study methodology to be appropriate for the aims of this research. Through the influential role of the pilot study, methods were chosen, and the requirements for a particular case refined. The discovery of La Vida expeditions was then described, and the ethical precautions taken for the research examined. With the case study approach established, I now turn to a discussion of the data collection methods.

4.4 Generating Data

Research methods are the tools that best address an inquiry's questions (Richards, 1997, p. 244; Silverman, 2001, p. 25). Certain methods will be more or less helpful in answering the key questions (Allison & Pomeroy, 2000, p. 95). Conventionally, multiple methods have been used in case study research because they capture a broader palette of human expression (Yin, 2003, p. 98). This section explains how I collected the data. The research's primary method of interviews will be described, and the secondary supporting role of observations and texts discussed. Lastly, I offer a brief synopsis of the technological decisions made for capturing the data.

4.4.1 Inter Views

> Interviewing is rather like a marriage: Everybody knows what it is, an awful lot of people do it, and yet behind each closed front door there is a world of secrets. (Oakley, 1981, p. 41)

Here I provide, first, a rationale for using interviews as the primary data source. I explain why interviews were chosen, how they were conducted, and address some of their limitations. Secondly, I provide a description of the two sets of interviews conducted during the expedition.

4.4.1.1 Interviews: Access to Moral Narratives

As a method of collecting participants' views on character, interviews seemed most appropriate because of the complex, theoretical, and sensitive (moral) nature of the topic (Gillham, 2000b, p. 11). This complexity required an open and flexible method allowing for immediate clarification of statements. Since it has been claimed that up to 50% of communication is non-verbal (Drever, 2003, pp. 2, 15), I was committed to conducting the interviews in person.

I decided on semi-structured interviews, a mean between completely open questions and a prescriptive verbal questionnaire. This compromise allowed for both the participants' own perspectives and my theoretical (virtue ethical) interest, creating literally an "inter view": "an inter-change of views between two persons conversing about a theme of mutual interest" (Kvale, 1996, p. 2; see also the recently released

2nd ed. of Kvale's influential text in Kvale & Brinkmann, 2009). In this way, I was able to draw out aspects of theoretical interest from the participants' *own* life experience.

Accessing participants' experience through interviews reveals to researchers what they otherwise cannot see: thoughts, attitudes and feelings (Peräkylä , 2005, p. 869; Stake, 2005, p. 453). It is through such conversations (literally meaning "to wander with") that the researcher learns of participants' narratives. A narrative is "an organizing principle by which people organize their experience in, knowledge about, and transactions with the social world" (Bruner, 1990, p. 35). An individual's sense of reality is "built by means of narratives …. Our knowledge is a composition of narratives, which is perpetually being constructed in the process of social interaction" (Heikkinen , 2002, p. 14). Narrative orders experience to make meaning and Polkinghorne (1988) calls the knowledge developed from this process, "narrative knowing." As our understanding of narrative's role in shaping knowledge increases, "narrative inquiry" is becoming a more accepted form of research (Denzin & Lincoln, 2005, p. 651; Heikkinen , 2002, p. 14; Huttunen, Heikkinen, & Syrjälä, 2002).

Several moral philosophers have made a connection between a person's narrative and his or her sense of morality. Taylor (1991, p. 3), although not directly mentioning "narrative," speaks of one's "moral horizons …. as part of a larger order," a "background of intelligibility" that gives meaning "to the world and to the activities of social life" (p.3). It is out of these backgrounds of intelligibility, these contexts for understanding, that a narrative helps one to identify and articulate a concept of the good (Laitinen, 2002, pp. 61-62). Similarly, MacIntyre (1984) believes in the narrative shaping of morality. One's narratives are embodied in traditions (ibid., p. 222) and practices (ibid., p. 188), both of which promote long established goods and enshrine values and virtues. As one engages with such traditions and practices, one takes on the moral values espoused by such narratives.

Although these connections between narrative and morality made accessing participants' narratives through interviews an obvious choice for data collection (Polkinghorne, 1988, p. 163), divulging these moral narratives required an openness from the participants. Consequently, the personal nature of the interviews' ethical content affected the manner in which they were conducted. In asking the participants to speak of their values and morality, I was asking for access to their private lives. Their comfort in disclosing such details was in part dependant on their trust in me. Out of concern for this trust, I approached my interviews as a "methodology of friendship" (Kong, Mahoney & Plummer, 2002, p. 241). Thus, the longer I was with the participants, the more natural our conversations became (Kvale, 1996, p. 27). In order to create an open, secure, and comfortable atmosphere (Fontana & Frey, 2005, p. 713) throughout the interviews, I remained conscious of Gorden's (1980, p. 335) warning that one communicates with far more than words. Slow and gentle speech, comfort with long silences, and relaxed body language, were just some of the ways I tried to put the participants at ease.

Although interviews can be tremendously rewarding (Drever, 2003, p. 9) for both researcher and participant, they are not without their problems. Interview data are often considered suspect because of "leading questions." By semi-structuring the interview, in the form of questions and clarifications, the researcher guides the content in a theoretically "self-interested" direction. In so doing, the researcher inevitably makes connections that the interviewee might not have otherwise made. However, the alternative, the open interview, which provides a topic and no more (e.g. "Tell me about character."), risks wasting countless hours of little relevance to one's theoretical interests. Certainly a devious researcher could manipulate interviewees towards what he or she wanted; but the *art* (Kvale, 1996, p. 8) of interviewing well is letting the participant lead, while the researcher gently steers. Although the researcher asks a question, the interviewees interpret the question and provide their own answers (Gillham, 2000b, pp. 40-41). In this way, interviews are negotiated (Fontana & Frey, 2005, p. 698), or created together. Although not totally objective (if there is such a thing), the semi-structured interview, when conducted thoughtfully, can yet provide meaningful results (Gillham, 2000b, p. 65).

Since an interviewee is usually expected to reveal his or her identity to the interviewer, this lack of anonymity is another potential limitation of interviews. Unlike the privacy of a questionnaire, interviewees' identity disclosure could deter them from freely sharing. Interestingly, Gillham (2000b, pp. 15-16) rejects this criticism, believing that trust, not anonymity, determines an informants' level of divulgence. My role as an expedition *member*, an instructor, gave me opportunity to develop a trusting relationship with the interviewees.

I discovered a further interview limitation, one unmentioned in the literature sources used, namely, the luck of timing. That is, the quality, nature, and content of an interview are to some degree influenced by the states of the interviewer and interviewee at the time of the interview. Rather than getting the (only) perspective on character from each of the participants, I received their perspectives on character at that time, in that place. One of the participants, Samantha, alerted me to this when, during our second interview, she apologised for the poor quality (in her mind) of the first interview. As it turns out, she was battling home-sickness on the expedition and had had a particularly strong case of it just minutes before the first interview. In the twilight shadows I had not noticed her tear-swollen eyes. How might our interview have been different had it been conducted at another time?

This limitation of "timing" highlights another concern surrounding interviews. Does an interview access the reality of an informant's experience (Silverman, 2001, p. 113)? For example, were Samantha's distracted comments truly reflective of her understanding of character? Or, even more fundamentally, as Brookes' (2003b, p. 53) has questioned, a participant may *believe* (ibid., p. 53) that his or her character has been changed on an expedition, but does this necessarily mean that it has? Although some trust that the interview does access reality (Peräkylä, 1997, p. 201), I understand the interview to be a context-driven narrative construction between two people on a topic of shared interest: an "inter-view" (Kvale, 1996, p. 2). While this qualification places constraints on the generalising power of semi-structured interviews, it is epistemologically honest regarding the researcher's limitations of

knowing others' experience, and is consistent with this thesis' ontological position of critical realism.

Perhaps, the most limiting factor of an interview is its time-consuming nature. Gillham (2000b, p. 9) suggests that trialing questions, preparing the interview schedule, conducting the interview, transcription, analysis, and write-up equates to more than 50 hours of work for each hour interviewed. Yet, no other method so consistently brings rewards (Drever, 2003, p. 9). The participants, perhaps encouraged by a listening ear, often treat the interview as a formal almost reverent event, and thus give it their all (Gillham, 2000b, pp. 7, 10).

4.4.1.2 The Interviews

As intimated in subsection 4.2.2.2, the purposes of the interviews were twofold: 1) to inquire as to whether the participants believed their character to have been influenced by the expedition; and 2) to determine whether the expedition had provided the participants with opportunities to experience Aristotle's conditions for virtue: moral reflection; practising moral actions; and sharing in the moral lives of others. The following discussion explains how I constructed the interviews to meet these purposes.

I conducted two interviews with each participant during the expedition: the first interview was carried out during the first few days; and the second near to the end. The questions I asked during the two interviews (see interview schedules in Appendix 3) fall into four categories. First, I asked general questions about character that were not dependent on the expedition or theoretically motivated by a virtue ethical perspective. Second, I asked questions about character that were not dependent on the expedition, but were virtue ethically relevant. Third, I asked questions that were expedition dependent, but not virtue ethically generated. Fourth, I asked questions that were both expedition and virtue ethically dependent. I have structured the analysis chapters around these categories, and have provided a diagram listing the questions from each interview, the category into which each question falls, and an analysis chapter in which each question is addressed (see

Figure 4.1). It should be clearly noted that although there were two interviews conducted with each participant, this structure should in no way imply any pre/post analytical intentions; each interview played its own separate role.

The first interview was conducted with each participant over a four-day period (August 13th – 16th) while traveling in the wilderness. The interviews took place either on the forest floor, or inside a supervised (co-instructor) tent if the bugs were biting or the rain falling.

Using the metaphor of a funnel, the questions for the first interview started broadly, with open questions about character, and became increasingly theoretically focused, with questions pertinent to a virtue ethical perspective. Using Stake's language (1995, p. 20), the interview flowed emically to etically – from the participants' interests to my own theoretical concerns. I had various motivations for the questions I asked in the first interview. Most importantly, the first interview served as an interpretive context for the second interview. For example, if I wanted to know whether the participants believed their character to have been influenced by the expedition (a second interview question), I first had to understand what they meant by "character" and how they believed it might be developed (first interview questions). Similarly, if I wanted to know whether the participants thought they had had opportunity to exercise each of Aristotle's conditions for virtue (although I never mentioned the words "Aristotle" or "virtue") while on the expedition (second interview questions), I first had to know how they understood each of these conditions to be relevant to character (first interview questions).

In addition to providing an interpretative context, the first interview serves as a moral educational example as well. Since a central tenet of experiential learning, an approach to learning commonly espoused in OAE literature, is for an instructor to be aware "of the capacities, needs, and past experiences" of the learner (Dewey, 1938/1997, p. 71), an outdoor adventure educator sincerely interested in morally educating must start with the participants' perceptions of morality. By asking general (non-theoretically guided) questions about character, the first interview exemplifies a

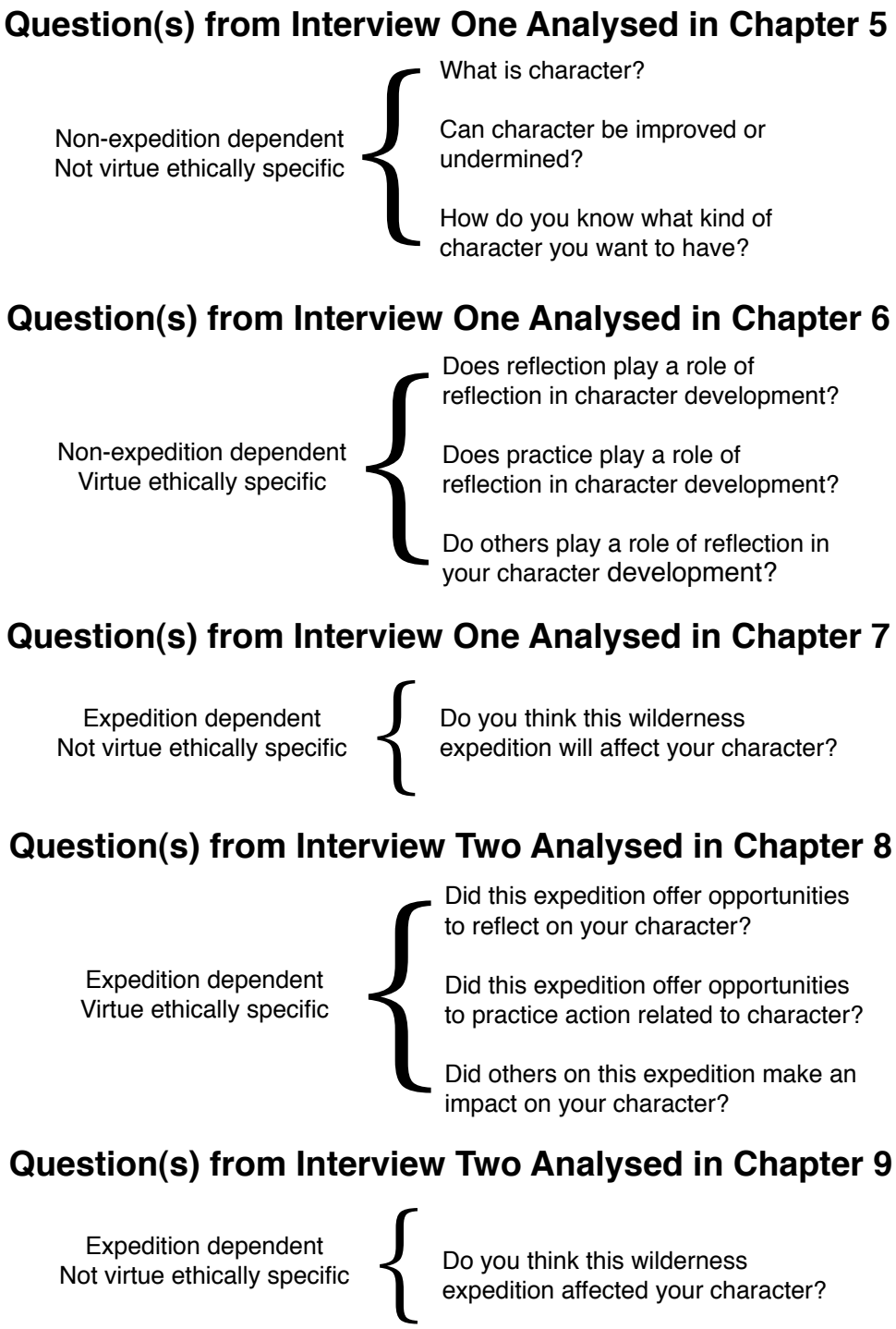

Figure 4.1. An overview of the interview questions in the analysis chapters. The question(s) within each chapter are labelled as to whether they were expedition dependant and/or virtue ethical specific.

kind of dialogue that may be helpful for OAE instructors interested in morally developing their students, and struggling to access their students' moral views. For

the conversation between researcher and participants, regarding these broad characterological questions, can be seen as an act of moral education itself. Further, for the moral educator interested in virtue, the first interview's theoretically focused questions reveal to what degree the participants' perspectives might be called virtue ethical. However, beyond this methodological example to moral educators, the participants' perspectives from the first interview become *testimonios* (Beverly, 2005; Chase, 2005, p. 668) of their experience, and, despite being only one case study and thus limited in generalisability, do contribute to the greater knowledge accumulation, thereby making them of interest to the discipline of OAE (Barrett & Greenaway, 1995, pp. 53-54; Flyvbjerg, 2006, p. 242).

The second interview, which pertained directly to the expedition, was conducted with each participant over a two-day period (August 23rd – 24th) on the La Vida property. Like the first interview, the second interview similarly moved in an emic to etic direction. Each participant was first asked whether he or she felt that his or her character had been influenced by the expedition. Then, each participant was asked whether he or she had had any opportunity to exercise the Aristotelian conditions for virtue (reflection, practice, and the shared life) during the expedition.

Regarding the process of interviewing itself, my strategy was much the same for both sets of interview. Locations were chosen for comfort and auditory privacy (Peräkylä, 1997, p. 206). Each interview began with a casual question (see Appendix 3 for examples) to put the interviewee at ease (Drever, 2003, p. 26). To ensure that I never cut participants short, I always finished a question with a "sweeper" such as: "Is there anything else … " (Munn & Drever, 1999, pp. 27-28). To facilitate quality, prompts and probes were used where and when appropriate. Prompts were used to open-up the question for the participant, and probes were used to focus, extend, clarify, and explain the participants' perspectives (Drever, 2003, p. 24). I concluded each interview asking if there was anything at all the interviewee would like to say. Finally, once each interview had finished, I thanked each informant for his or her willingness to participate (Gillham, 2000b, pp. 42-43; Drever, 2003, p. 28).

Having described the primary data, the interviews, I will now turn to the secondary supporting forms of data collection: observations and texts respectively.

4.4.2 Observations

> People are never more mistaken about themselves than when they are speaking sincerely and from the heart. (Gillham, 2000a, p. 13, paraphrasing Chesterton, 1927, p. 240)

Chesterton's (1927, p. 240) comment highlights another limitation with interviews: the possible delusions of self-perception. This concern encouraged me to use observations as a secondary form of data collection. In the following paragraphs, I further develop the reasons for observing, describe my technique, and comment on the limits of using observation as a method.

Observations, the secondary method of data collection, were made for two reasons. First, as a participant observer, I could come to know the case more thoroughly. Participant observation allows the researcher to study and experience phenomena in its natural context. The significance of participatory observation is epitomised in Pearson's metaphor of the difference in knowing between a boxing commentator "talking a good fight" from the ring-side, versus the pugilist having fought a good fight from inside the ring (Pearson, 1993, p. xviii). The intensity and vulnerability occasioned by this moral/ethical research necessitated a relationship that could only be developed by living "in the ring" (Gregory, 2003, pp. 13-32). As a "member" of the expedition (Hobbs & Wright, 2006, p. x), I stood to gain a deeper understanding (Simpson & Tuson, 2003, p. 56) of the participants' experience. This "living with and among" (McCall, 2006, pp. 4-5) increased the likelihood of accessing the tacit and inexplicit subtleties of their experiences (Monaghan, 2006, p. 238), and thus complemented the participants' thoughts as shared in the interviews (Drever, 2003, p. 8). By being there, I became a living fieldnote (Jackson, 1990, p. 21).

Secondly, observations were to serve as a source of method triangulation for the primary method, the interviews (Lincoln & Guba, 1985, p. 305). If glaring inconsistencies developed between a participants account of themselves in an

interview and their actions on the expedition, the researcher could ask for clarification.

In essence, all that was said and done outside the interviews was within the remit of observation. Like the rest of the research design, the observations centred around theoretical interests (Simpson & Tuson, 2003, p. 45), and were focused chiefly on Aristotle's three conditions for virtue: reflection, practice, and the shared life.

Few resources are available on making observations and converting them to fieldnotes. Thus, I depended heavily on Emerson et al. (1995) for my technique. While the main purpose of fieldnotes is to give descriptions, not impressions (Silverman, 2001, p. 68), the field notebook also serves as a reflection tool. Through observation a lived experience is turned into a written text (for an example see Appendix 5).

There are essentially two kinds of notes taken in the field: those taken now and those taken later. "Jottings" were made during the moment in a small notepad and used to jog the memory for the evening's write-up (Emerson et al., 1995, p. 20). Occasionally, taking notes in front of the participants seemed inappropriate, so I either tried to remember the instance to be written later, what Goffman calls "off-phase" note-taking (1989, p. 131), or wandered off and scribed privately. This combination of jottings and "head-notes" (from Ottenberg in Jackson, 1990, p. 5) were converted to something of a running chronological log at the end of each day. The act of recording observations deepened my understanding of the case and provided a concrete record to stimulate further reflection and analysis upon my return home (Emerson et al., 1995, pp. 63, 71).

As mentioned earlier, although fieldnotes are primarily descriptive, they also serve a reflective role. In order to keep these two functions separate, I attempted to use "asides" (explanatory or clarifying remarks set out in parentheses), "commentaries" (more elaborate reflections given their own paragraphs), and "in-process memos"

(even more sustained analysis set into its own paragraphs), when writing-up (Emerson et al., 1995, pp. 100-105).

Like all methods, observation has its limitations. A common complaint against observation is its subjective nature. Writing fieldnotes from observations is itself a form of analysis through description (Silverman, 2000, p. 126), more like a filter than a mirror (Emerson et al., 1995, p. 66). Consequently, it has been argued that the unique perspective of each researcher's viewpoint makes observations resistant to checks for reliability (Angrosino, 2005, p. 731). However, as mentioned in subsection 4.2.1, the gulf between objectivity and subjectivity is a continuum, not a dichotomy (Scruton, 1999, pp. 39-40). That observations are in part subjective, does not render them objectively irrelevant. Careful description (Geertz, 1973, pp. 5-6, 9-10) of an event necessarily limits subjectivity, and increases the trustworthiness of the observation.

In addition to the subjectivity attributed to making observations, observational data are often charged with the "Hawthorne effect" (Cohen, Manion and Morrison, 2000, p. 127), where the subjects' behaviour is altered through their awareness of being observed. Although a legitimate concern, I believe my two-week "dawn 'til dusk" participation in the necessary capacity as the students' instructor, made their behaviour more natural (Hargreaves, Moyles, & Robinson, 2002, p. 63).

Perhaps the greatest limitation to the quality of my observations was the lack of sleep occasioned by expeditionary research (Emerson et al., 1995, p. 41). The dual responsibility of researcher and instructor made for extremely long and tiring days, which often truncated my nightly write-ups.

4.4.3 Serendipitous Texts

Since the La Vida programme was an academic requirement, two assignments were to be completed on the expedition: a journal and a reflection paper. As an instructor, I was asked to review these assignments while the participants were on their two-day solo experience (August 20th-21st). Although unaware of this opportunity during the

research planning, I quickly realised that these texts provided a reflective perspective that, like the observations, complemented the interviews as a form of triangulation (Stake, 2005, p. 454). I asked the participants' permission to use any aspects of these assignments that were relevant to the research. Taking advantage of this serendipitous opportunity (Yin, 2003, p. 58) is a good example of the bricoleur art of qualitative research.

Having explained why I used the chosen methods, and what these methods entailed, I will now briefly describe how data were collected, given the challenges of the wilderness environment.

4.4.4 Technology Used in Data Collection

As I have noted elsewhere (Stonehouse, 2007, p. 47), finding technology suitable to a two-week wilderness-based expedition was difficult. I had four concerns: a recording device for the interviews; a way to power the recording device without a mains; keeping a field notebook to capture observations; and a way to protect my instruments and paper in the field.

Although Stake (1995, p. 66) suggests not recording interviews, I thought the complex theoretical nature of ethics and morality warranted an opportunity to re-listen to interviews (Peräkylä, 1997, p. 203). Also, since the analysis strategy I hoped to employ, that of thematic analysis, depended on transcripts, I had a further motive to record. After deciding to record the interviews, I did so digitally for many reasons. Since up to 20% of taped recordings are incoherent, recording digitally promised to be more reliable (Patton, 2002, p. 381). Also, digital recordings made it possible to insert my interviews into a Computer Aided Qualitative Analysis Software (CAQDAS) programme, allowing the coding process (naming or describing phenomena for categorisation) to occur on the recorded file itself, rather than on a transcription of the interview. Other advantages of digital interview media were the ability to instantaneously rewind or fast-forward, and the ease of data storage and security.

The two main problems presented by digital recording in the field were volume (memory space) and power. Since the volume required for 24 hours of interviews would be significant, I needed a compressed format. I used an iPod™ with an iTalk™, a small accessory that plugs into the top of the iPod™. Although recorded as a WAV file (typically a large-volume format), at 8kHz mono-channel 16-bit, the result was only one Mb/minute, easily stored on my 20Gb device. Since an iPod™ battery lasts only eight hours and recording is especially taxing, I looked for an environmental recharging solution and found the Solio™, an iPod™ solar charger, which I strapped to my rucksack for re-charging while on the expedition.

Finding a solution for keeping a field notebook created similar difficulties. Challenged to keep detailed records of "*incontestable description*" (Stake, 1995, p. 62), I judged a keyboard-based medium to be the most efficient means of recording my observations. Alphasmart's Neo™, a digital keypad, allows little more than text entry. Its strengths are its simplicity and durability. It helped increase typing speed and accuracy, ease of editing, and saved on later transcription (Emerson et al., 1995, p. 41). By head torch each evening, I wrote-up the day's fieldnotes.

I also faced the challenge of protecting my documents and equipment while in the field. I protected my documents (e.g. interview schedules) with Watchful Eye Designs™'s Navy Seal-grade plastic bags. I pneumatically protected my equipment (iPod™ and Neo™) via an inflating valve on a Mountain Equipment™ dry bag.

In summary, this section presented the methods used for collecting data. Interviews were chosen as the primary method. Two sets of interviews were described and the limitations of the method articulated. Observations, and serendipitously, texts, were chosen as secondary sources. The content and techniques of observation were then described, followed by a discussion on observational limitations. Brief mention was given to the utilisation of serendipitous texts, before detailing the technology used to collect data. Having conveyed how data were collected, I will now explain the techniques used to analyse it.

4.5 Analysing Information

In theory-motivated inquiry, analysis starts from the outset of the research project (Silverman, 2000, p. 120). Whether approaching a subject from a specific theoretical perspective, or choosing methods to probe a question, the research process requires analysis throughout. However, when interpreting data, it is appropriate to speak more formally of analysing. This section addresses analysis techniques used when interpreting the interviews, observations and texts. Special attention is given to the use of audio-coding in place of transcription when analysing the interviews.

4.5.1 Interview Analysis

Expedition-based interview research is, not surprisingly, a small literature (Beames, 2004b, p. 97; Brymer, 2002, p. 54), providing little precedent for new researchers to follow. My interview analysis technique is an amalgamation of a variety of approaches.

To speak of interview analysis is to refer to the entire interview process: theorising, designing, interviewing, transcribing, analysing, verifying, and reporting (Kvale, 1996, p. 81). In order to inform the interview questions, I made a significant effort to understand a virtue-ethical perspective on character *before* designing my interview schedule. Since the quality of the interview determines the quality of the data, which inevitably impacts the quality of the analysis (ibid., p. 144), my efforts to practise interviewing techniques undergirded the analysis. Kvale (1996, p. 132) goes so far as to say that an expert interview is self-interpreting. That is, the interviewer should have so skillfully structured his or her questions, probes, and prompts throughout the interview that the interviewee has already confirmed in their own voice, the interpretation of the interviewer (ibid., p. 132; see also Polkinghorne, 1989, p. 49). As part of the analysis, I aimed to clarify and confirm participant meanings during the interviews themselves, thereby reducing some of the interpretive work required later.

Typically, interviews are recorded and transcribed for analysis. However, transcription is a contentious subject. Although Stake (1995, p. 66) downplays the

need for the informants' own words, many scholars see value in the process of transcription and consider it necessary for accuracy, particularly for a novice researcher (Bird, 2005, p. 226; Lapadat & Lindsay, 1999, p. 77). Transcripts are often associated with greater rigour, and the possibility of member-checking the transcript (having the participants check over the transcript for accuracy), a further aid to their trustworthiness (Drever, 2003, p. 61). I decided to transcribe a few interviews and then reevaluate whether transcription was a helpful technique in the analysis.

Conscientious and consistent transcribing reduces unnecessary subjectivity. For example, the transcriber must find a consistent way to transcribe the paralinguistics (e.g. pauses, emotion, emphasis, and laughter) of his or her interviews (Silverman, 2000, p. 187). I created a transcription key (see Appendix 6) to help maintain this consistency (Bird, 2005, p. 240; Peräkylä, 2005, p. 882), and then employed what DuBois, Schuetze-Coburn, Cumming, and Paolino call a "broad transcription," described as follows (1993, p. 46). In addition to capturing the words verbatim, any pauses were estimated to be short, medium or long, and paralinguistic impressions (Lapadat & Lindsay, 1999, p. 67) were listed (e.g. emphasis, emotion). Backchannel noises (e.g. hmm, uh-huh) (DuBois et al., 1993, p. 50), and orthographic (Lapadat & Lindsay, 1999, p. 67) considerations (e.g. "nuculer"), however, were irrelevant to my purposes.

I transcribed three interviews, one from the pilot and two from the La Vida expedition (see example in Appendix 6). After reevaluating, I decided that for a number of reasons transcription did not suit the needs of the analysis. Most importantly, I was not convinced that transcribing was improving the rigour of the interpretative process. A transcript can be considered a construct of a construct. That is, the interviewee first interprets the interviewer's question, constructs a reply, and then the transcription becomes the interviewer's construct of that reply. Analysing the transcripts seemed to distance me unnecessarily from the actual conversations with the participants.

A related reason not to transcribe was the relative subjectivity of the process. Regardless of a transcript's quality, a transcriber cannot "get it all." Subtle aspects of human conversation (e.g. paralinguistics – pitch, volume, intonation) alter meaning, convey emotion, and resist reduction to the page. Any attempt to transfer the complexity of vocal communication to a transcript necessarily and selectively decontextualises the conversation (Lapadat & Lindsay, 1999, p. 70). Regardless of intentions, a transcriber's "fingerprints" are all over a transcript (Tilley, 2003, p. 752). For these reasons Kvale calls the transcript "a bastard, it is a hybrid between an oral discourse … face to face … and a written text created for a general, distant, public" (Kvale, 1996, p. 182).

The final reason for not transcribing was its tremendous drain on time. Generating roughly 18 pages (6000 words) of text per interview, and requiring five hours per one-hour interview, transcription needed to be carefully considered (Gillham, 2000a, p. 62).

While transcribing the three interviews was a worthwhile learning experience (Bird, 2005), its limited benefit did not justify the effort required. The rest of the interviews were not transcribed. Instead, the emerging technique of "audio-coding" (described below) was used.

Coding directly from the recorded audio file is not without its critics. Lapadat and Lindsay (1999, pp. 66, 80), in their survey of transcription literature, conclude that transcription is still considered more rigorous, complete, and accurate – all aspects I refuted earlier – than alternative methods including audio-coding. Despite this reservation, there appears to be a growing confidence in the interpretive merit of audio-coding. For example, since audio-coding avoids the bastardisation of a transcript, Kvale supports it (1996, p. 174). Likewise, Gillham is also comfortable with the idea as long as it is peer-evaluated (2000b, p. 61). Further, Thomas (2007, p. 104), listing many of the transcription problems I noted earlier, believes the choice not to transcribe, a justifiable one.

Confident that my decision was defensible, instead of conducting my analysis on representational transcripts, I used the recorded interviews themselves. The strengths of "audio-coding" complement the weaknesses of transcription. By avoiding the creation of a transcript for each entire interview, and instead only transcribing that which was necessary for the analysis chapters, I removed a step in the process. Similarly, both the time saved not transcribing and the audio-coding process itself, which necessitates that the researcher go back to the original recording over and over again, allowed me to immerse myself more deeply in the actual interviews.

Audio-coding requires a CAQDAS (software) programme. Although many accuse computers of taking the art out of interpretation, it should be emphasised that the computer does not think for the researcher (Friese, 2006, p. 311). Essentially, CAQDAS programmes are sophisticated filing systems. Unlike the traditional cut and tape method of coding where once one starts down a path it is hard to turn around, these "electronic scissors" (Kvale, 1996, p. 173) encourage evolutionary thinking because of the ease of changing one's analytical direction (Friese, 2006, p. 312), and thereby potentially increase the trustworthiness of the research. At the time of the analysis I knew of only one programme that supported audio-coding: ATLAS.ti™ (n.d.; see also Appendix 2). Instead of fixing codes to a text-based transcript, ATLAS.ti™ allowed me to code directly onto the recorded audio files themselves. The coding procedure utilised was a "thematic analysis."

Thematic analysis (Ezzy, 2002, pp. 86-94) is rather self-descriptive; the interpreter extracts themes from the interviews. "While the general [theoretical] issues that are of interest are determined prior to the analysis, the specific nature of the categories and themes to be explored are not predetermined" (Ezzy, 2002, p. 88). To draw out these themes, I began by selecting substantive sections from the interviews that were relevant to the theoretical aims of this study of character. Next, these substantive sections, essentially audio clips, were each assigned a descriptive phrase, a process called "open coding" (Ezzy, 2002, p. 88; see also Gillham, 2000b, pp. 63-66). While assigning these open codes, I also coded each substantive section with the interview question number it addressed (e.g. Interview 1, Question 4 or Interview 1, Question

6). Assigning this question-number code to each substantive section, allowed me quickly to group all the substantive sections and open codes relevant to each interview question. Audio-coding enabled the substantive material to be selected, the open codes to be described, and the relevant question code assigned all in one simultaneous step (see Appendix 7).

With open codes now allocated, the next phase of the analysis consisted in assigning "axial codes" (Ezzy, 2002, p. 91), codes that group open-codes around central categories. For example, the third question in the second interview, "Did this expedition offer opportunities for reflection on your character?," yielded "Informal Moral Reflection" as one of its axial codes. I was unable, in my research, to find a recommended number of open codes needed to constitute an axial code for my participant number of ten. I therefore determined that open codes from at least three participants, roughly a third of the total number, were needed to qualify as an axial code. The few exceptions to this rule are noted within the analysis chapters. Although many of my interview questions yielded no additional categorisation beyond the axial level, a few questions were further categorised into "selective codes" (Ezzy, 2002, p. 92), or core categories for a question. For example, under question five in the second interview, "Did other people make any impact on your character during this expedition?," two axial codes, "The Group Experience" and "Community and Moral Self-Perception" were grouped under a larger selective code, "Community" (see Appendix 7).

The many themes discussed throughout Chapters 5-9 represent these axial and selective codes, yielded from the analysis. The relative strengths of these themes can be seen in an ATLAS.ti™ output format that tabulates the open codes across the participant interviews (see Appendices 7-8).

Although this coding/categorising process is, to a degree, subjective, it is not idiosyncratic. For while two researchers may identify different substantive sections or code the same substantive section differently, according to their theoretical interests, these researchers should be able to understand how and why the other

researcher arrived at his or her sections and codes (Gillham, 2000b, p. 70). To confirm the "sense" of my codes and categories I had a colleague perform an audit (described in subsection 4.6.2) and listen to some substantive sections from my interviews to check the intelligibility of my coding.

4.5.2 "Analysis" of Observations and Serendipitous Texts

As mentioned, the secondary data, the observations, were a form of method triangulation (Lincoln & Guba, 1985, p. 306) for the interviews, as well as a way to chronicle the expedition, and preserve details that would soon be lost by the passage of time (Emerson et al., 1995, p. 14). Although indispensable to my research process, I did not deem the fieldnotes observations worthy of a full thematic analysis, as I was primarily interested in the participants' perspectives. I did, however, find strong congruence between the themes discovered in the interview analysis and the observations made in the field. Within the analysis chapters, I periodically draw on my fieldnotes utilising a "fieldnote centered analytic commentary": an analytic point is made, a descriptive excerpt with orienting context is provided; and the commentary that then follows develops the ideas grounded in the excerpt (Emerson et al., 1995, p. 182).

Similarly, the serendipitous texts were used as another form of method triangulation (discussed shortly; see Lincoln & Guba, 1985, p. 306). As I read through them, I took observational notes on aspects of their content relevant to character and expeditions. As the texts' content was only incidentally related to character and expeditions, I again saw no reason for a full thematic analysis. As with the observations, occasional mention of the texts is used within the analysis chapters. In defence of these decisions, Peräkylä (2005, p. 870) notes that this informal technique is very common with researchers using texts to supplement other core data.

With the analysing techniques of the primary data (interviews) described, and the triangulating roles of the secondary data (observations and texts) explained, the last section of the chapter discusses the trustworthiness of the findings.

4.6 Craftsmanship, Trustworthiness, the Community, and Generalisations

This section begins by showing "validity" and "reliability" to be inappropriate terms for this research. Ultimately, it is trustworthiness built through craftsmanship that may "validate" this thesis. Since generalisations are the culminating aim of many research projects, I end this chapter with some reflections on the generalisability of this research.

4.6.1 Validity, Reliability and Naive Realism

Internal validity assumes a naïve realism where the point of inquiry is to display:

> Isomorphism … with … reality. But the determination of such isomorphism is *in principle* impossible, for, in order to make it, the inquirer would need to know the nature of that ultimate tangible reality a priori. But it is precisely the nature of that reality that is at issue; if one already "knew" it there would be no need to mount an inquiry to determine it. (Lincoln & Guba, 1985, pp. 294-295)

This statement alludes to the inevitability of never getting beyond one's own filters. However, as mentioned before, the gulf between objectivity and subjectivity is a continuum, not a dichotomy (Scruton, 1999, pp. 39-40). While some inquiries permit more objective reckoning (e.g. determining the coefficient of thermal expansion of copper), others do not. There are two main concerns regarding the validity of this research: the validity of the participants' narratives; and the validity of the thematic analysis. While the secondary methods helped to triangulate participants' claims concerning the moral significance of the expedition on their character, ascertaining, with any specificity, the precise moral change in each participant is for reasons already given, impossible. Further, qualitative research privileges participants' perspectives, which is a commitment I have tried to honour throughout the analysis. With regard to evaluating the thematic analysis, Guba and Lincoln (1989, p. 233) suggest that "validity," a word often associated with the positivist paradigm, is less helpful in judging the quality of qualitative research, than other terms such as "trustworthiness."

Validity is in part demonstrated through "reliability," which "refers to the degree of consistency with which instances are assigned to the same category by different

observers or by the same observer on different occasions" (Hammersley, 1992, p. 67). Many qualitative researchers believe that "thick description" (Geertz, 1973, pp. 5-6, 9-10) can help reveal this consistency for the reader (Bryman, 1988, pp. 77; Simpson & Tuson, 2003, p. 65). These same researchers point out that the qualitative community has to operate in a hard-science oriented era, so that if qualitative scientists want to be taken seriously they ought to show the reliability of their research (Kirk & Miller, 1986, p. 72; Silverman, 2005, pp. 220-223; Yin, 2003, p. 34). The assumption behind this conviction is represented by Hammersley (1992): "the process of inquiry in science is the same whatever method is used, and the retreat into paradigms effectively stultifies debate and hampers progress" (p. 182). This ideology misses Aristotle's insight that all subjects do not yield the same level of precision (I 2§1). If reliability requires that other scholars obtain the same results when they attempt the same piece of research, then what actually becomes validated is the "the lowest possible denominator," which can "lead to a trivialization of the interpretations" (Kvale, 1996, p. 181). For similar reasons, Kvale questions the appropriateness of inter-rater checks within much qualitative research, because they depend on colleagues with expertise in *other* areas checking the reliability of a researcher's codes (ibid., p. 182).

4.6.2 Craftsmanship and Trustworthiness

This section, drawing on the qualitative research literature, suggests that approaching one's qualitative inquiry as a craftsman and aspiring to trustworthiness throughout the research process, fundamentally determine the "validity" of the findings.

Kvale (1996, p. 240) uses the metaphor of craftsmanship to portray excellence within qualitative research. Throughout this thesis, I have tried to communicate the caring and conscientious craftsmanship (Kvale, 1996, p. 240) taken towards this research. Diligent record keeping, through comprehensive organisational schemes, has allowed me to manage the detailed nature of the investigation. To facilitate this research management, Ezzy recommends the use of a research journal (2002, pp. 71-72). By utilising NoteBook™ (n.d.) software, I was able to maintain an electronic research journal containing all the notes, ideas, reflections, difficulties and solutions

throughout the research process. Appendix 9 (see also Appendix 1) provides a URL to a navigable HTML version of the journal.

I similarly approached both data collection and analysis as a craftsman. Time spent practising my interviews, taking observations, transcribing and analysing, all before the La Vida expedition, indicate my aim for quality throughout the inquiry.

I have tried to remain rigorously disciplined (Stake, 1995, p. 15) during the research in the hope of producing trustworthy findings. Instead of the four traditional means of validating research (internal validity, external validity, reliability and objectivity), Guba and Lincoln (1989) suggest a tripartite method (see Figure 4.2) for conducting trustworthy qualitative research: four parallel criteria; the hermeneutic process itself; and authenticity. Both the parallel criteria, and the hermeneutic process are relevant to this research, and are discussed below.

The "parallel criteria" parallel the four traditional means listed in Figure 4.2. As an alternative to internal validity, Guba and Lincoln (1989, pp. 236-237) offer credibility, where instead of comparing results with "reality," the credibility of the findings are based on their faithfulness to the members' perspectives. There are many ways to build credibility: prolonged engagement, persistent observation, peer-debriefing, negative case analysis, member-checks and triangulation (Guba & Lincoln, 1989, pp. 231-237). Taking these in turn, I spent as much time with the participants as I was able. Two-weeks at 16 hours a day could be considered a prolonged engagement, and ample time to observe a range of behaviour. Peer-debriefing occurred both during the expedition, with the co-instructor, a fellow PhD student, and after the expedition through contact with the La Vida administrators and colleagues at The University of Edinburgh. Any deviant cases were noted, and are highlighted in the analysis chapters. Member-checks for the first interview were built into the second interview, as the participant and I reflected on his or her responses in the first interview. Also, participants were contacted to check for their approval of the interpretations found in the analysis chapters. Last, although some qualitative research scholars (e.g. Guba & Lincoln, 1989, pp. 240-241) consider triangulation to

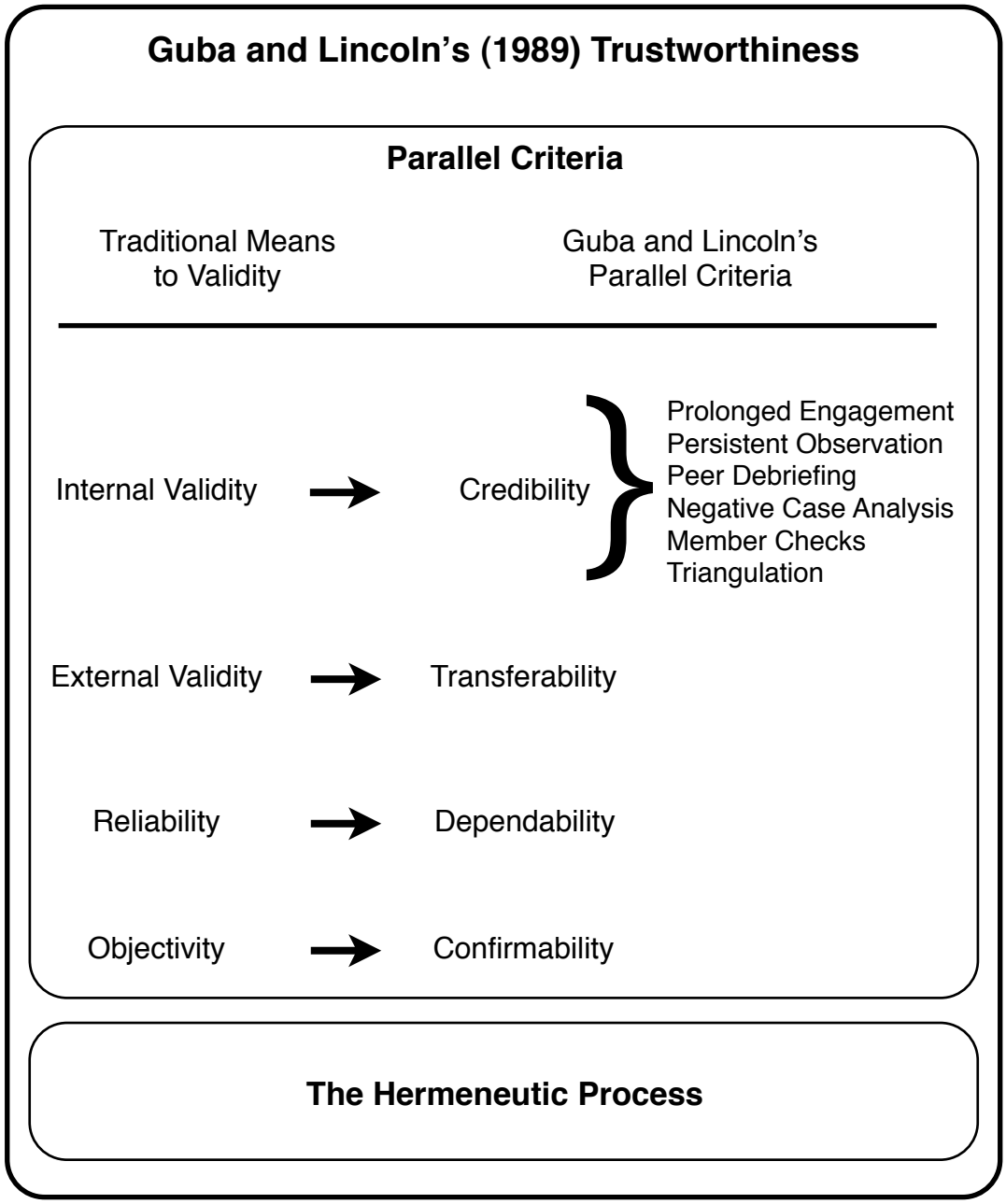

Figure 4.2. Methods for assessing trustworthiness. Traditional means to validity (down the left of the diagram) are replaced by parallel criteria (down the right of the diagram) recommended by Guba and Lincoln (1989, pp. 236-237).

be a leftover from the positivist paradigm, it is still seen by many (e.g. Silverman, 2005, p. 121) as a helpful way to corroborate findings and thus build credibility. In 1985, Lincoln and Guba (pp. 305-306) suggested three types of triangulation that apply to qualitative research: source; method; and investigator. In this thesis, source triangulation was demonstrated by the consistency in responses within the first and

second interviews of each participant. For example, in Thomas' second interview, he frequently referred back to his definition of character, given in his first interview. Method triangulation occurred through the observations and serendipitous texts confirming the credibility of the interview analysis findings. Finally, as my research journal attests, I intentionally met with a variety of qualitative researchers over the course of the research. By troubleshooting the methods, and critiquing the analysis technique, this triangulation improved the quality of this research. For example, On December 16, 2006, I met with University of Edinburgh Lecturer Ken McCulloch who alerted me to the notion that transcription was not an either/or decision – that I could transcribe a few interviews and then re-evaluate. Similarly, with regard to the virtue ethical content of this thesis, I met with two distinguished scholars to refine my understanding of character and its formation: Kristján Kristjánsson, and Gerry Hughes S.J..

The second traditional validation is external validity (generalisability), which Guba and Lincoln (1989, p. 241; see also Lincoln & Guba, 1985, p. 316) parallel with "transferability." Here, the "thick description" (Geertz, 1973, pp. 5-6, 9-10) provided by the researcher's careful records builds the generalisability of the study (see subsection 4.6.3 for a discussion on the generalisability of the thesis).

The third and fourth traditional means to validation, reliability and objectivity, are replaced with dependability and confirmability (Guba & Lincoln, 1989, pp. 242-243; see also Lincoln & Guba, 1985, pp. 316-317, 319). To address these means to validation, Guba and Lincoln suggest a two-part audit: dependability and confirmability. The dependability audit investigates the quality of the research process. As my references to craftsmanship attest, I have gone to great efforts to secure dependability. Confirmability makes up the second half of the audit introduced above. Drawing on Halpern's work (1983), Guba and Lincoln suggest that any qualitative research project should undergo a comprehensive audit by a colleague. John Telford, a fellow PhD student performed this audit on my work. He looked at the theoretical sensitivity of the chosen methods, the construction of the methods themselves, signs of craftsmanship through piloting and method refinement,

the appropriateness of the analysis techniques, the coherence of the analysis, and evidence of a reflective process through a research journal (Lincoln & Guba, 1985, p. 319).

The second method of Guba and Lincoln's strategy to establish the trustworthiness of qualitative research is the hermeneutic, or interpretive process itself (Guba & Lincoln, 1989, p. 244). Peräkylä (1997, p. 209) notes that sustained communication (e.g. in an interview), depends on understanding one another. That is, during a conversation, if an interlocutor becomes confused, he or she can ask questions until lucidity is regained. By clarifying, analysing and confirming, all in the moment of the interview, I aimed at trustworthy interpretations.

This section affirms that despite the interpretive nature of qualitative inquiry, rigour (Silverman, 2001, p. 40) should still be a hallmark that inspires trustworthiness. Ultimately, trustworthiness is about character (Kvale, 1996, p. 241). As a researcher, my aim has always been to strive for the virtue this thesis has examined (Pring, 2001). "It is my integrity as a researcher that I beg to be recognized" (Stake, 1995, p. 76).

4.6.3 Generalising Potential

Traditionally, qualitative researchers, most often anthropologists, took little interest in generalisation because of the uniqueness of their ethnographies. The exotic cultural and remote geographical particularities of their inquiries, made them largely ungeneralisable. However, now, within an educational context, cases are not bound by the exotic, and instead share any number of contextual similarities, which potentially increase their generalisability (Schofield, 1993, pp. 92-95). Despite this potential, it should be remembered that an inverse relationship essentially exists between the depth of an analysis and the power of its generalisability (Flyvbjerg, 2006, p. 241). There may be some confusion over this relationship within OAE research. For example, Barrett and Greenaway (1995) highlight the subject-dependent and individual nature of an adventure education experience (pp. 11, 53-54), and note the "desperate need" (p. 53) for qualitative research that focuses on

participants' individual accounts of their adventure experiences. However, on the same page, they claim that: "small local studies which cannot be generalised beyond the case in question are of limited value" (ibid., p. 53). These appeals seem rather contradictory. The time and resources required to capture and interpret participants' accounts, necessarily preclude large sample sizes, thereby limiting generalisability (Silverman, 2000, p. 39). In addition to small sample sizes, the "perspectival-subjectivity" (Kvale 1996, p. 287) mentioned above makes generalising beyond this specific case problematic. Nevertheless, while recognising these limitations, I do think the generalising potential of the single case more promising than commonly supposed.

Although I do not claim any "grand generalizations" (Stake, 1995, p. 7), I do hope for "naturalistic generalizations" (Stake & Trumbull, 1982; Stake, 1995, pp. 42-43; Stake, 2005, p. 454; Chase, 2005, p. 668). By providing a "thick description" (Geertz, 1973, pp. 5-6, 9-10) of the participants' perspectives, readers can naturally generalise from this detailed case to their own experiences.

However, case study research is not relegated to naturalised generalisations alone. There are several other ways a single case can be generalised. Schofield (1993, pp. 98-108; republished 2007) suggests three methods to increase case generalisability that are relevant to this research: typicality; what could be; and potential generalisations.

Regarding the typicality of a case, although Allison (2002, pp. 114-115) notes that particular variables, such as the participants' age, the geographical location, and a programme's purpose, limit the generalisability of an expedition, expeditions can also have curricular similarities that may invite at least limited generalisability. As an "Outward Bound-type wilderness expedition" (a term used to describe a certain type of expedition, e.g. Daniels, Bobilya, & Kalisch, 2006, p. 12), the present case has many curricular components that are shared throughout North American expedition programmes. This common curriculum includes a "time-tested array of experiences" (What is an Outward Bound course?, n.d.): a method of wilderness travel; rock

climbing; a ropes course experience; a service project; finals (where students travel independently from instructors); a solo; an end of the expedition celebration; and a mini-marathon. These curricular similarities may increase the generalising potential of this case. For example, there appears to be no reason why the meaning derived from meeting the extreme physical challenges of the expedition, as attested to by the participants, should not be similarly derived by others on a different expedition (see subsection 8.2.1 for participants' accounts).

Also, related to case typicality, I was initially concerned that La Vida's status as an orientation programme for first-year university students, would limit possible generalisations to other orientation programmes (e.g. Austin, Martin, Mittelstaedt, Schanning, & Ogle, 2009). Specifically, I was concerned that Gordon College's intention for the La Vida course, as an orientation programme, would centre the expedition curriculum on issues of student retention, study skills, and registration techniques – the targets of many other American college outdoor orientation programmes (Davis-Berman & Berman, 1996, pp. 22-3). A La Vida administrator soon allayed my fears (Fieldnotes, August 13 th), noting that it was the participants' claims concerning the transformational power of La Vida expeditions that had first impressed Gordon College to incorporate La Vida into its orientation programme. That is, La Vida expeditions were assimilated into the orientation programme "as they are" and maintain their Outward Bound-type curriculum, thereby making this case potentially relevant to a broader number of programmes.

By studying what could be, Schofield's (1993, pp. 102-103) second chosen method for increasing the generalisability of a case, a theoretically ideal case is chosen in hope of confirming the theory. Yin (2003) calls these "critical cases" "analytically generalizable" (pp. 32, 40; see also Flyvbjerg, 2006, p. 226). La Vida was indeed theoretically ideal, and although not trying to prove or disprove virtue theory, I did find that an Aristotelian perspective on character fit well with the findings from this expedition. This research then *could* encourage others to adopt this virtue ethical view of moral formation within OAE.

One last generalisation category remains, that of potential (as in latent) generalisations (Scholfield, 1993, p. 108). Here, generalisations are dependant upon changes (e.g. ideological changes) within a field. For example, Allison (2006), drawing on Egan (2002, pp. 154-182) is concerned that OAE "research has become synonymous with empirical research … thus leaving … theoretical inquiry homeless" (p. 11). Citing the work of this thesis as an example, he then suggests that "careful consideration of focus and attention to philosophical inquiry can help to move the field forward – both in terms of practice and theoretical contributions" (Allison, 2006, p. 13). If the field of OAE heeds Allison's recommendation, then the philosophical example of this thesis may have potential generalisations for future research. Additionally, Flyvbjerg (2006, pp, 222, 224-225) puts a different and broader spin on potential generalisations, claiming that any case study may be a small contribution to an eventual generalisation, once enough context-specific cases are amassed.

In closing this section on generalisability, it is important to mention that simply because a set of findings "cannot be formally generalised does not mean that it cannot enter into the collective process of knowledge accumulation in a given field or in a society" (Flyvbjerg, 2006, p. 227). Flyvbjerg (2006, p. 242) continues, drawing on Kuhn (1987), that for a discipline to be in any way effective, it must have a large number of case studies as exemplars. Even if this research yields few generalisations, it has contributed as a particular case to the field of OAE.

Instead of validity, this section suggested craftsmanship and trustworthiness as means to building the credibility of the research. Guba and Lincoln's (1989) parallel criteria and the hermeneutic process itself were used to reveal the efforts to achieve trustworthiness within this research. The section closed by positing the generalising potential of this case study.

The chapter opened with a defence for the fieldwork. My ontological and epistemological positions were then described. Virtue theory was then argued to require a qualitative inquiry. Next, interpretivism was distinguished as the method of

interpretation used on the case study, the approach that was most appropriate for the phenomena being researched. Gordon College's La Vida programme was then described as a theoretically ideal site for the case study. The methods, two interviews with each participant serving as primary data, and observations and texts playing a supportive triangulatory role, were subsequently introduced, followed by a discussion of audio-coding and thematical analysis, the techniques used to interpret the data and produce the findings. In defence of these findings, craftsmanship and trustworthiness were suggested as more appropriate justificatory grounds than traditional validity. The chapter closed by suggesting multiple avenues for enhancing the generalisability of this single case.

Before launching into the analysis chapters, a brief inter-chapter section describes the scene of my research and thereby provides the reader with the broader context of the expedition. Further, this section introduces some of the challenges I faced in rendering the participants' perspectives to text throughout the analysis chapters.

Inter-Chapter Section: Setting the Scene

This brief inter-chapter section serves two purposes. First, building on the case details provided in subsection 4.3.3, the context of the expedition is more fully developed for the reader. Issues such as history, demographics, curriculum, and the location of the journey are discussed. Second, the empirical part of the thesis is introduced. Through the use of quotations, I reveal and applaud the effort given by the participants to articulate their ethical understandings, while also conveying the challenge their struggle to express presented for the writing-up of their perspectives.

Setting the Scene

After attending a Colorado Outward Bound course in the mid-1960s, two young men, working for an organisation called Young Life, created an alternative Christian programme that emphasised spiritual development through wilderness travel. Allegedly, one of their first participants claimed: "This is *La Vida*!," the (real) life.

The La Vida programme continued to operate under Young Life until Gordon College took ownership in 1982. By 1986, La Vida had become a requirement for all students physically able to participate. Since its origin, La Vida expeditions have taken place in the Adirondacks State Park, the largest publicly protected area in the contiguous USA. The park totals 27, 400 km^2, roughly one third the size of Scotland. La Vida's reputation as a respectful user and caretaker of the park is impeccable, earning them a seat on the Adirondack State Park Board for their ethical practice.

Over the years, the La Vida programme has expanded its offerings, and now provides a variety of courses accommodating students from 11 years old to the university level. A "Base Camp," in Lake Clear, NY, within the Adirondacks,

consisting of multiple buildings on .28 km^2 of woodland, acts as the headquarters for La Vida's summer programme.

This research took place on a La Vida "College Expedition" course. The first-year Gordon College students arrived at Base Camp on August 13th 2006. After a few orientation games, they were divided into their individual "patrols" of 10 students plus two instructors. Backpacking equipment was then assigned and fitted and we made camp at a remote site on La Vida's Base Camp property.

Early on the morning of the 14th, we left for the Jay Mountain Wilderness, a 28.7 km^2 designated wilderness area. There, we spent the next four days navigating through trail-less forest. This "bush-whack" culminated on the 17th with an especially long and difficult segment that was recollected by all participants in their interviews. The first set of interviews was conducted during these four days (13th-17th).

Each day of the expedition, two students volunteered to be leader of the day (LOD) and assistant leader of the day (ALOD). Their responsibilities were to orchestrate the many tasks involved in expeditionary travel: navigation, timing of breaks, tent-site selection, securing food from bears, finding suitable water supplies, and maintaining a Leave No Trace (www.lnt.org) camping ethic.

On the morning of the 18th, the students left for their "Finals," a circular route of extraordinary beauty called the Nandagao Ridge. Finals are a period where the students, using the skills they have just learned, separate from the instructors, and independently (although under instructor supervision from a distance) travel through the wilderness (see Sibthorp, Paisley, Gookin, & Furman, 2008 for more particulars). The co-instructor and I joined the group again on the afternoon of the 19th on the summit of Hurricane Mountain. That evening we made a group camp along Gulf Brook and discussed the impending solo experience.

Early on the 20th, the students were assigned a demarcated area where they would camp alone while on their "solo." Each student was allotted a 50m stretch of land

along the Gulf Brook that ran back into the forest some 100m. These individual areas were separated by sections of unoccupied forest to ensure that students did not disturb one another. For the next 48 hours, the students "soloed" taking only a tarp, sleeping mat, sleeping bag, pen, journal, Bible, and some water. Just before dark on the 20th, I collected their journals, read them through that night, and returned them on the morning of the 21st to enable further entries. Similarly, the students' written assignment, a short essay addressing the question: "What experiences/learning will you be able to apply outside the program?" was collected, read, and assessed on the evening of the 21st, and returned on the morning of the 22nd when they finished their solo.

After collecting the students from their solo areas, and returning to our group camp on Gulf Brook, we broke the fast with a post-solo community breakfast. We then backpacked out to a La Vida support vehicle, where a short drive took us to Owl's Head crag for an afternoon of abseiling and rock climbing (22nd). That evening, now back at a remote site on the La Vida Base Camp property, we began ACES, a formal reviewing exercise in which students shared Appreciations, Challenges and Exhortations with regard to one another.

The morning of the 23rd was spent on a ropes course. Early that afternoon I began the second set of interviews. This last evening was marked with a celebratory dinner and an address from the programme director, recognising the achievement of the students.

We rose before dawn on the 24th to attempt the "mini-marathon," a 10-mile run from a local lake back to the La Vida Base Camp. Strategically placed at the end of the course, the run is a symbol of the forthcoming endurance that will be required to put into practice, once the participants return to their native contexts, all that was learned on the expedition. After a short group interview and a quick brunch, the students loaded a bus and returned to Gordon College.

Introduction to the Empirical Section

Although the purpose of this research's empirical work seemed straight forward enough (an exploration of participants' moral narratives on a wilderness expedition from a virtue ethical perspective), rendering the findings in a coherent *and* trustworthy manner proved difficult. The complex nature of moral matters made discussing issues related to character a strenuous and often perplexing task for the participants. While answering interview questions, participants frequently processed and revised their comments as they spoke. Their resultant perspectives, although easily intelligible within the context of a conversation, were oftentimes rather halting and stilted, making the transcription of longer statements problematic.

By way of example, the participants' struggles to give form to their ethical ideas were so prevalent within the interviews that this topic itself became a theme. The following are some of the participants' comments regarding the difficulty of speaking about character.

At one point in Duncan's first interview, he claimed that his character was impacted by the encouragement he received from the group. I asked how he thought that had affected his character. He paused and then frustratedly said, "I can think it, but I don't know how to say it." He continued, "It's like right there, … but I just don't know how to … explain it in words. … Sorry. … I want to say … what I'm thinking, I just don't know how to get it out."

Claire also struggled. The following quotation shows her wrestling with a circular definition. Defining a person's character, she said, "It's who they are." When I asked for clarification, she explained her definition by calling it someone's "character." She then realised that she had just explained her definition of character by using the word "character." She laughed and continued, "That doesn't work. But like, it's like, oh it's hard! Let me think. Like … it's who they are I guess," again repeating her original definition for character.

William, seeming almost embarrassed by his struggle to articulate why he thought character could be improved said, “It’s hard, I didn’t have time to think about this.”

To the general question, “What is character?,” Samantha floundered for a while, and then with an air of resignation sighed, “I don’t know, it is complicated.” Later, Samantha stated that experience had taught her what kind of character she aspired to have. I again asked for clarification and she replied after a long pause, “I don’t know. … I’m not really sure.”

In revealing these quotations, I mean no disrespect to the participants. To the contrary, I hope these excerpts reveal the effort that the participants gave to this research. Their struggles speak to the opaque nature of the topic, and suggest why it has received relatively little scholastic attention within OAE.

Given the difficulty with which the participants expressed their moral views, I had to decide how best to represent their perspectives for the reader. On the one hand, I did not want to produce what Kvale calls “*Tiresome Interview Findings*” (1996, p. 326). Such findings “are often tedious to read ... [and] characterized by long, obtuse, verbatim quotes from the interview transcripts” (ibid., p. 254). Kvale considers this tiresome style to be victim of a “qualitative hyperempiricism,” where only directly quoted material can serve “as rock-bottom documentation of what was really said in the interviews” (ibid., p. 254; see also Kvale & Brinkmann, 2009, p. 269). On the other hand, more coherently rephrasing participant responses or not making an effort to use the participants’ words at all (see this recommendation in Stake, 1995, p. 66) runs the risk of implying polished and fluid answers to difficult ethical questions. Worse, such paraphrasing may raise suspicions of misinterpretation through the spurious treatment of interview material for the sake of some theoretical agenda. For these conflicting reasons – the need for objectivity *and* readability – Kvale suggests that interview research findings must be depicted in a way that balances the “court room” with the “art gallery” (ibid., p. 258-259; see also Kvale & Brinkmann, 2009, p. 268).

Such a balance recognises that what the qualitative researcher hears and sees in the field, must then be reconstructed in a way that engages the reader (Kvale, 1996, p. 5). Stake (1995, p. 40) has likened such reconstruction to the telling of a story. The researcher takes individual instances throughout the interviews, pulls them apart, and puts them "back together again more meaningfully" (Stake, 1995, p. 75; see also Stake, 2005, p. 456). The creativity and artistic expression required for such rendering caused Guba and Lincoln (2005, pp. 210-211) to describe qualitative researchers as storytellers, poets and playwrights. Indeed, some researchers claim that "fiction and fictional devices may in fact be more effective in conveying certain aspects of lived experience" (Rinehart, 1998, p. 201). Such researchers note that a strong commitment to verification through the qualitative hyperempiricism mentioned above can "actually marginalise interpretations of the findings" (Beames & Pike, 2008, p. 4). While my analysis does not employ such fictional techniques, it may be considered a "form of narration, … a continuation of the story told by the interviewee[s]…. , a story developing the themes of the original interview[s]" (Kvale, 1996, p. 199).

Telling the participants' story necessarily required condensing and editing their original narratives (Kvale, 1996, p. 170-171). It is common practice to perform minor edits on interview transcriptions, when doing so will alleviate confusion for the reader or better represent the participant's view (Emerson et al., 1995, p. 193; Kvale, 1996, pp. 170-171). However, fearful that such editing might imply a refined familiarity within their responses, and fail to demonstrate the travail under which many of these responses were delivered, I chose to leave the transcriptions of participant quotations largely unedited. This decision allowed me to represent the participants' story using as many of their (unedited) words as possible (Kvale's courtroom). In instances where I felt that participants' "expressed meaning" (what they actually said) confused their "intending meaning (what they actually meant) (Kvale & Brinkmann, 2009, p. 212), I quoted from what portions of their words I could, and used these smaller quoted fragments within rephrased sentences that better communicated their intended meaning (Kvale's art gallery). Unavoidably, this effort to tell the story in the participants' words necessitated the frequent use of

ellipses. Within the participants' responses, an ellipsis may indicate a variety of things: repeated words, unnecessary filler expressions often-used in conversation (e.g. like), re-started sentences, or material not relevant to the purpose at hand.

In sum, when deciding how best to depict the participants' story, my decisions were informed by three constant concerns: to remain faithful to the participants' meanings; to capture their struggle to articulate their views on character; and to make the transcriptions legible for the reader. To legitimate not only the credibility of the above decisions but also the skill with which I carried them out, I again appeal to my craftsmanship and trustworthiness as a researcher. Although the discussion in subsection 4.6.2 suggested the multifaceted nature of this trustworthiness, it is perhaps worth repeating here that one such element of this trustworthiness was member checks. To ensure that my interpretation was reasonable, the research participants were given copies of the analysis chapters and invited to provide their critical feedback.

In conclusion to this section, throughout the analysis, following Aristotle, I have tried to provide a level of precision appropriate to the ethical subject matter (I 2§1). I have done the best I can with the data I had, and as Stake (1995) suggests, "it is my integrity as a researcher that I beg to be recognized, that my interpretations be considered" (p. 76).

Before turning to the first of five empirical chapters, a few explanatory comments may be helpful. Subsection 4.4.1 and Figure 4.1 gave a rationale for the order and content of these analysis chapters. This order is interpretively significant because in several places throughout the two sets of interviews similar themes emerged. Rather than viewing such similarities as redundant, and compressing them under one central theme, I have left them in their original context, and made every effort to build on, rather than repeat, the participants' perspectives. In this way, these reiterated themes both triangulate the credibility of the participants' accounts and more clearly express the emphases they conveyed.

Chapter 5

What Is Character?

This chapter examines the responses to three questions asked in the first interview regarding participants' general understanding of character: What is character?; Can character be improved or undermined?; How do you know what kind of character you want to have? Using the categories described in Figure 4.1, the questions examined here are non-expedition dependent and not virtue ethically specific.

The chapter serves several purposes within the thesis. Pertinent to the analysis, the participants' responses offered here, provide an interpretive context for the second interview. That is, the participants' moral claims regarding the impact of the expedition on their character (a second interview question discussed in Chapter 9) can only be understood within a context of what they mean by "character" (a first interview question examined here).

Beyond this interpretive need of the thesis however, this chapter serves a broader purpose. Like many researchers, I hope the findings of this study result in more than academic philosophising. With this in mind, the contents of this chapter may serve as a moral educational example to the many OAE programmes that aspire to develop character. By beginning with the participants' understanding of character, this chapter provides a pedagogically promising approach to how a moral educator might

initiate ethical instruction. For, as Dewey (1938/1997, p. 71) has noted, education best proceeds from the boundary of the learner's previous experience and understanding. My interpretation, affirmation and critique of the participants' responses, all from a virtue ethical perspective, indicate any number of directions that might be pursued by an educator committed to the character growth of these participants. Further, the themes themselves, drawn from the participants' responses, may also be of interest to moral educators both within and beyond OAE. While I am not suggesting that the findings here are grandly generalisable, this qualitative case study into character and its formation, may, as Schofield (2007) suggests, provide opportunity for some naturalistic and potential generalisations (see subsection 4.6.3). As will soon be seen, one such potential comes through the broadly Aristotelian nature of the participants' responses. That is, since Aristotle's account of character is intended to apply to all humanity, the participants' many Aristotelian insights and, perhaps just as important, their several significant oversights, may have generalising power beyond this case. The chapter concludes by noting the various implications of these findings.

5.1 What Is character?

This question yielded three main themes. First, character was understood to be a major aspect of one's identity. Second, the participants spoke of character as an ability to act in a particular way. Third, character was described as something that was revealed through a person's actions.

5.1.1 Character As Identity

Many participants considered character to be a foundational aspect of identity. For example, Olivia, aphoristically referring to character said, "It's … your sense of self." Similarly, both Iris and Claire individually said that someone's character is "What makes them who they are." Employing more substantive language, Iris understood character to be "the core" of a person, the place "where their personality comes from." In a like manner, definitionally referring to character, Claire said, "It's the foundation of their being." While these quotations represent character as

contributing to one's *own* sense of identity, Thomas understood character also to be a source that *others* use to identify one another. Speaking of character, he said, "It's what identifies you."

Moral philosopher Charles Taylor similarly makes these connections between the values one upholds and the identity one has. "I can define my identity only against the background of things that matter" (Taylor, 1991, p. 40). "To know who I am is a species of knowing where I stand" (Talyor,1989, p. 27). As Laitinen (2002) notes, for Taylor, "strong evaluations are the central issue in self-interpretations" (p. 59).

In the above quotations, the participants seem to be giving character an ontologically real status as an actual quality or property of the whole of a person. Esther, recognising this pervading nature of character mused: "It's kind of ironic in society when people say, 'Oh he's really showing his character'" as if character were an "on and off thing." Esther clarified, noting that she thought one acted from character "all the time in every action." Claire seemed to agree claiming that character "is what everything should be based on, …. It's the foundation of who you are." Hursthouse (2001), as a virtue ethicist, supports this all-encompassing view of character saying that the dispositions that make up our character go "all the way down" (pp. 12, 123, 158-159) to the core of a person's life.

A variant within this theme of character and identity was seen in Samantha's associations between identity, character and personality. She said that people's character is the "different traits of their personality that they choose to show." Viewed from a virtue ethical perspective, Samantha seems to be confusing dispositional character traits (II 2) with personality traits. Although perhaps not an absolutely clear-cut distinction, personality traits such as introversion or extroversion, are not necessarily moral characteristics, and are distinct from character, as Aristotle understands it.

5.1.2 Character As an Ability

The second theme drawn from the question, "What is character?," is that character seems to be an ability to act in a particular way. Or, as Saul generally stated, "Basically anything that you do has some founding in, at least some, in [your] character." More specifically, the students noted three different kinds of ability: a general ability to maintain integrity; specific abilities derived from various character traits; and a deliberative capacity.

5.1.2.1 Character As an Ability To Maintain Integrity

Iris said, "Whenever someone mentions character, I always immediately … think of integrity." Esther, comparably, seemed to indicate integrity when she spoke of character as "showing my values with my behaviours, and not changing myself to try and please anyone here …. So it's more trying to maintain my character." Gwen, similarly saw character as consistency between one's values and behaviour. She used the example of "leading a pure lifestyle," and said by "trying to constantly better yourself, and not let yourself fall into things" this "striving towards that particular value," then "shows up in your character."

Describing character as integrity between values and action recalls Aristotle's discussion of the continuum between virtue and vice (see subsection 2.3.7). For example, if Gwen holds the value of a "pure life," but does not lead a life of purity, she is incontinent (VII 3-4). If Gwen is tempted to live impurely, but manages to live purely, she is continent (VII 10). Finally, if Gwen lives a pure life, and is not tempted to live otherwise, she has attained virtue (II 4§3) in her lifestyle.

5.1.2.2 Character As an Ability To Exercise Traits

A number of participants described character as an ability to act in a certain way. For instance, Iris equated character with a capacity to maintain "honesty" throughout one's life. William said that possession of "perseverance … and patience" has "a lot to do with" character.

In addition to these more conventional traits, several respondents described character as determining how one treated others. Duncan thought that character affected "how you talk to people." Similarly, Olivia understood character to influence "the way that you choose to interact with others."

I confess to being pleasantly surprised by these more relational descriptions of character. Perhaps it was my familiarity with the martial understanding of character found in the OAE literature (e.g. Hunt, 1999, p. 117) that conditioned me to expect more physically "rugged" (Cook, 1999, p. 158) explanations of character. The respondents' tendency to understand character in primarily social and interpersonal terms runs throughout the whole of this analysis. It was this more social understanding of character that shifted my focus from the traditional traits associated with OAE (e.g. endurance, hardihood, and intrepidity; see James, 1949, pp. 314-327), to a more relational understanding of virtue in the vein of Swanton's (2003, pp. 115-127) agapically-based virtue ethic (discussed in subsection 2.7.1.5).

5.1.2.3 Character As a Deliberative Capacity

Although only a few of the ten participants mentioned the deliberative aspects of character, I have included their perspectives because of their relevance to Aristotelian theory. Saul connected values with deliberation and moral conclusions. He stated that character-based values influence both the "simple decisions" and "moral dilemmas" a person faces. As an example he said, "even simple things like choosing if you want to go play ultimate Frisbee" can have "some sort of moral standing." For, he explained, even these small decisions have moral implications: "What do I *need* to do [right now]? What else *could* I be doing right now?"

Correspondingly, Olivia described character's deliberative capacity as "your moral sense, … [or] how you choose to … live your life, [and] get through certain experiences." She continued that "your character reflects in a lot of your choices," and acts as "a guide" for how one lives one's life.

Saul and Olivia's comments regarding the deliberative aspects of character may relate to what Irwin (1999, p. 30) calls "the preconditions of virtue" (see subsection 2.3.5). He uses this term to introduce the first four chapters of the *Ethics'* third book. Desiring (III 4) the right things, deliberating (III 3) about how best to strike the golden mean, and choosing the most virtuous option (III 2), are all dependant on a virtuous character. These preconditions can particularly be seen in Olivia's understanding character as a guide that influences moral choices.

5.1.3 Character Revealed

The last theme identified character as something revealed through one's actions and responses. As William, speaking of others, generally put it, "throughout their whole life, whatever situation comes," "however they act, reflects their character." In similar fashion, Thomas aphoristically said, "out of the mouth, the heart speaks." He clarified that "if you have good character [traits] within you, those come out in your actions."

Gwen noted that this connection between actions and character is revealed not just in pivotal circumstances, but in the mundane details of life. She stated, "I think your character is something that is actually pretty tangible…. If you kind of sit back and observe you can tell a lot about a person's character, especially [by] how they deal with little situations." She then provided an example in the way that "people react to really small things, like if a little interruption came up, whether they get really upset about it? Or, do they just go with the flow and help the situation?"

Esther also made the connection between actions revealing character. She said that someone is credited with good or bad character "based on their actions." She expanded saying one must make a judgement "on how they acted, if it was good or bad character."

Without specifically using the word, William, Thomas, Gwen, and Esther, all appear to be referring to the dispositional nature of character, which Aristotle calls a "state" (see the discussion of *hexis* in subsection 2.4.2). The participants seem to be

implying that a person's actions stem from his or her dispositions: therefore, by observing a person's behaviour, his or her character will be revealed. The following quotes call attention more directly to the habituated nature of these dispositions. Duncan said, "your true character … comes from a whim, when you just … go and do something." Thomas said the same thing in his own words: it is like "you don't have to think about your actions. I think that your actions are just a by-product of your character." In like manner, Samantha said that one's character is revealed when "it's not something they really have to think about. It's just what happens."

While the participants' understanding of character does address the virtue ethical emphasis on acting from cultivated dispositions (II 6§15), it also seems to imply that automatic, almost unconscious actions, are what reveal character. Although the *Ethics* notes that emergency situations, which depend on instantaneous action, preclude the time necessary to deliberate about appropriate action, and therefore depend on established dispositions (III 8§15), Aristotle does seem to suppose that the majority of virtuous actions will be deliberated upon. A further concern with any failure to recognise deliberation's importance to character is that of one's motivation for and affect towards an action. For Aristotle, an action is virtuous only if the agent aspires for what is noble (*kalos*; see IV 2§7) and acts with the appropriate sentiment (II 3§3). Since these elements of Aristotelian dispositions (*hexis*) – deliberation and proper motivation and affect – are examined more fully in subsection 6.2.2, I will leave a discussion of them until then.

The question, "What is character?," revealed three main themes. Participants reported that character was foundational to their identity. The students also understood character to provide certain capacities for action. Lastly, character was described as something revealed by one's actions throughout the course of one's life. Having articulated what they believed character to be, the participants were next asked if they thought it could be improved or undermined.

5.2 Can Character Be Improved or Undermined?

Participants unanimously believed that character could be improved and undermined. This question generated five themes. The participants emphasised: the gradualness of character growth; the role of struggle in the development of character; the process of improving character; the influence of others on one's character development; and luck's impact on one's inclination to be moral.

5.2.1 The Gradual Nature of Character Change

There seemed to be a general agreement regarding the difficulty of building character. For instance, Iris said, "On so many levels, character building is so hard." Many participants claimed that part of what made character development so difficult, was that it was built gradually. As Claire said, "It's definitely gradual, I don't think it's instantaneous." Or, in the words of Gwen, "I think it's an ongoing process; I don't think it's ever one that happens instantaneously, it just takes time and commitment."

Speaking of how her values first changed and then her behaviour eventually followed, Esther provided an example of gradually inculcating the value of volunteerism into her life. She said that "over the last couple of years," volunteering had become "more important" to her. However, she noted that despite this change in her values, "behaviour changes … [were] very slow" in coming: for "it's not like all of a sudden I started volunteering all over the place." Iris' comments resonated with Esther's claim that character change is not instantaneous. She said, "I definitely see that it's work" and that one has to "consciously spend time" developing it. Iris thought that a reason for the gradual nature of character improvement was humanity's resistance to change. She suggested that change is incremental and that the road to improvement is paved with instances where "you will fail." Duncan, also recognised that change is slow to come, and provided his own reasoning. He thought that with "work, you could probably improve your character," but he didn't think that character could "all of a sudden up and be totally different, because there are still habits that need to be broken."

Duncan's insight that for change to occur, habits will need to be broken, again brings to mind Aristotle's concept of a disposition or *hexis* (II 5). It should be emphasised that *hexis* is a neutral term. Every agent has a constellation of dispositions, whether they be virtuous, continent, incontinent or vicious (see Book VII). For Aristotle, character development is the gradual process of "breaking" unvirtuous habits and cultivating virtuous ones.

This theme, the gradual nature of character change, is interpretively important to the thesis. For it makes the participants' claims (in Chapter 9) that their character was influenced by the expedition, all the more remarkable. This tension between the gradual development of character, described in this chapter, and the claims of character change during the two-week expedition (in Chapter 9), will be further examined in subsection 9.1.1.1.

Before moving to the next theme, I want to highlight a comment made by Esther, for it stands in contrast to the others. She gave an example of instantaneous change to her character. In her junior year of high school, she attended a Global Young Leaders conference. While at the conference, she realised how well she could "take care of" herself, and how that conference was the first time she really started "speaking up in groups." She continued,

> after that conference I was a lot more confident, just self-confident within myself. So it wasn't even necessarily, a conscious [thing] like, 'Oh, this is what I want to change,' it just kind of happened and it [has] stuck since then and that was two years ago. So, it was kind of just the experience and how it made me feel, I guess, [that] ended up changing my character.

For two reasons, I am unclear as to whether this instantaneous development of self-confidence is actually a development in character as Esther suggests. First, confidence's relationship to character development is not obvious, a subject that is examined in subsection 9.1.1.2. Second, for Aristotle, acting virtuously is acting from established dispositions (II 6§15). Even if an agent is instantaneously able to perform the actions of a virtuous person, this agent's actions would not be deemed virtuous until a disposition to act thus was cultivated (see II 4§3). This raises an interesting question. What kind of moral change must occur for an individual reasonably to claim that a "development" has taken place in his or her character?

This difficult question is more broadly related to this theme: the gradual nature of character change. By claiming that character formation is a gradual process, the participants naturally delimit the potential impact of their (relatively) short expedition. However, as Chapter 9 will reveal, the participants unanimously claimed that their character had been impacted by the expedition. The next theme, particularly in comments made by Saul, may provide a way through this quandary.

5.2.2 The Role of Struggle in Character Development

The second theme identified from the question, "Can character be improved or undermined?," is the necessity of struggle. Many students associated growth in character with encountering trials and challenges.

Claire, referring to people in general, said that character is developed by "who they become in their trials in life," but also that "bad character is developed when people … don't succeed in trials." When asked why such struggle is so significant, Claire said, "because it's putting us in a different situation than we are used to … and it stretches us, it stretches who we are." Later in the interview, she clarified that a trial "gives you a chance to become better, because it gives you a chance to push yourself harder than you've ever gone." The language Claire employs seems almost athletic in nature – trials, stretches, push, harder – and relates well to the metaphor of character training found in Epictetus' *Enchiridion*:

> And if you are confronted with a hard task or with something pleasant, or with something held in high repute or no repute, remember that the contest is now, and that the Olympic games are now, and that it is no longer possible to delay the match, and that progress is lost and saved as a result of one defeat and even one moment of giving in. (Trans. Boter, 1999, 51.2, p. 336)

These moral "matches" that are constantly being won and lost, are the very actions building one's dispositions (*hexis*) of character. Duncan, also convinced that character is developed through trials, provided an example of the ultimate trial, the giving of one's life, as seen on September 11th. He noted that the selfless decisions to rescue "revealed character" in the "fire fighters and policemen in New York, because they didn't really think" about their own well-being before rushing in to help, "they

just acted in the good of the people." Nusbaum (1986) concurs with Duncan's assessment noting that the virtuous life can lead "into situations in which the requirements of character conflict with the preservation of life itself" (p. 336).

Saul also associated struggle with character development saying, "I think it always takes a kind of challenge … to bring you to a better moral standing." For Saul, part of this struggle was hardship: "I think a lot of the time my character grows when it's put up against … some sort of hardship." Although Saul clarified that these hardships need not be physical – "A lot of times I find my hardships and character growth to be somewhat philosophical." – he provided an example of physical hardship from Chaim Potok's *The Chosen*, where the protagonist's values are radically changed through the trauma of almost losing his eye in a baseball accident. Saul claimed that the accident "changed the whole outlook" of the protagonist, generating a much "deeper" and "more meaningful" perspective on life and its value. During the interview Saul seemed to be equating the change in the protagonist's values, wrought through the nearly catastrophic accident, with a change in the protagonist's character. This could be seen as relating to Aristotle's concept of *boulēsis* (III 4), discussed in subsection 2.3.5.1, where what a person wishes or desires both determines what he or she perceives as morally salient and sets the trajectory of the moral deliberation. Although wishing for the right things is only one of Aristotle's rigorous requirements for virtuous character, it can be considered a keystone, for what one wishes for is directly related to one's concept of what is good and noble (*kalos*) (see III 4§5). It does appear, as Saul has alluded, that *boulēsis* can be radically and quickly changed through a poignant life experience. This interpretation might also explain why so many participants, discussed in Chapter 9, believed their character to have been impacted on the expedition. That is, much like Potok's protagonist, the morally significant experiences of the expedition may have, despite the shortness of the course (two weeks), changed the participants' values, which they also equated as a change within their character. This explanation will be more thoroughly examined in subsection 9.1.1.1.

5.2.3 The Process of Character Formation

Most participants provided an account of how they understood character to be formed. William believed that a "change in your state of mind, … the way you think" was required to improve character. Saul extended William's sentiments and said that merely *thinking* about a character trait that you want to improve was not enough: "I think you have to have it applied. You can look at it all day," but "it has to be applied in your life for it to develop your character." These two elements, thinking and doing, can be seen in a variety of participants' theories that follow.

Iris and Gwen both recognised the importance of intention when developing character. Iris said you first have to "expose yourself to yourself," by which she meant you "actually have to look at yourself" and perform a moral evaluation. She provided a hypothetical example of the process: "Ideally this is not who I want to be, but this is who I am right now, and in order to get to where I want to go, … things have to change." Gwen shared a similar perspective: "You have to start out with a certain goal. You identify something about yourself that you are not really that happy with," and begin to work on it. She emphasised that character growth requires a "conscious decision …, I don't think it's something that usually happens by itself." Similarly, Iris claimed, "I can't … just *say*, 'This is how I want to be.'" For she understood character change to require "consciously making an effort to … change a behaviour or thinking." Iris then expanded on this process with strong Aristotelian language saying that when one encounters a situation of moral saliency "actually thinking about the choice and … deciding" which ends "point you more in the direction you want to go" is how one builds character. This quotation contains nearly all the preconditions of virtue identified in III 1-4 of the *Ethics* (see subsection 2.3.5). In addition, Gwen and Iris' emphasis on *conscious* decisions meets Aristotle's requirement that an action must be done intentionally for it to be virtuous (II 4§3).

Thomas described character development by referring to a poster on one of his classroom's walls. The poster was a quote allegedly attributed to Frank Outlaw (Who is Frank Outlaw, n.d.). It reads: "Watch your thoughts; they become words. Watch your words; they become actions. Watch your actions; they become habits. Watch

your habits; they become character. Watch your character; it becomes your destiny." After roughly putting this quote together from memory, Thomas suggested that character might be developed by working through this aphorism in reverse. He explained, first "look forward to your destiny." He suggested asking questions which examine one's moral trajectory: "What am I working towards in life here? What am I living for?... Am I living for myself? Am I living for [the sake of] other people?" Thomas continued, moving up the structure of the aphorism, suggesting that one look for any aspects of one's character that may need improvement: "go back down that chain of things, … go back and … check your habits, check your actions, check your thoughts." Thomas' use of Outlaw's quotation is interesting for several reasons. The quotation has many Aristotelian aspects (e.g. thoughts, actions, habits, character, destiny). Since Thomas referred to this progression throughout his interviews, he appeared to have a fairly Aristotelian perspective on character and its development. Additionally, it was of particular interest to me that Thomas' understanding of character reflected the "simple slogan" type of character education, critiqued by Bohlin as "often superficial" (2005, p. 2). While it is not my place to judge, even if I was able, whether Thomas' character was affected by this roughly Aristotelian construct, it did not appear that broadly knowing how character was formed made developing it any easier. Educating about character may not be synonymous with educating for character. Perhaps this is the point that Bohlin was trying to make.

Esther, unlike the others, focused on how one's character might be undermined. She explained,

> if your friends are pressuring you to do things that … your values will tell you ... you shouldn't, but you give in anyways, … [and do so] more and more times until it doesn't really mean anything to you anymore, …. then you've kind of lost that part of your character.

Similarly, while Iris, like the others, thought character was slow to build, she also thought it was quick to erode. Iris' insight may well explain why character is so difficult to build: hard won progress can be undone so suddenly.

Before leaving this theme, Samantha's description of how character is formed, although brief, is succinct. Character is developed by "becoming more wise" through

one's "different experiences." More perceptive than she perhaps realised, I suggest that Samantha's comments reflect the development of *phronēsis* through life experience, which ultimately leads to growth in character (see subsection 2.3.6; see also Sherman, 1991, p. vii).

This theme has strong relevance to Chapter 9, which addresses whether participants believed their character to have been influenced by the expedition. For since, as Chapter 9 attests, the participants were unanimous in their claims that the expedition did indeed impact their character, it is important to understand what they believed character change to consist of. As articulated here, the participants' broadly Aristotelian perspective, that character development requires an intentional self-examination of one's thoughts and actions and an effort to implement new truths as they are encountered through one's experience, demonstrates the strong moral influence they believe the expedition to have had on their character.

5.2.4 Others' Influence on One's Character

"What role, if any, do others play in your character development?" was a question asked during the first interview, and discussed further in section 6.3. It is important to note that the responses to this present theme were all given early in the first interview, before I had asked directly about others' influence on character. At this stage, the participants, without prompting, spoke of the role others played in their character development. This is significant for this research, because the role of others (that of The Shared Life), one of the three Aristotelian conditions for virtue cultivation examined, seemed intuitively understood by the participants.

Gwen thought that *any* person encountered could have an effect on one's character. She suggested that " you … watch what other people do," and compare it "to what you do already," and then see "if there's room for improvement, or [any] warning signs to look out for in yourself." Since it is within interaction with others that many moral decisions are made, Claire stated that "everyone around you really," even those one doesn't know, can "develop your character." As an example, she spoke of encountering someone very rude who upset her. Claire proceeded to say that how she

reacted to this unpleasant encounter – graciously or wrongly – would impact her character in some way.

More specifically, many participants identified friends as playing a significant role in the development of their character. Saul said, "Obviously, you're like who you hang out around." He continued: "so I think the way to become a better moral person is obviously to be around people who are … [going] to bring you to a better moral standing." In a statement referring to character, Claire echoed Saul, saying, "I think it can be improved a lot by your friends…. I think you really are who your friends are." With a more cautious tone, Gwen said,

> It's almost kind of scary how much our friends can influence us, and how we can pick up our friend's traits, and how the friends that you keep really kind of … end up reflecting on who you are as a person.

She explained how "you start off with a set base of values," then through such friendships, either strengthen or weaken these moral commitments.

Esther, who had recently been making efforts to define her values, was conscious of friends' potential to undermine character. She believed that if people found their character being negatively influenced by their friends, they should "put themselves in a different situation," and "find people who will build them up and support them in their endeavour for positive character." Reflecting Esther's sentiments, Iris also believed peer pressure to be a significant cause of the undermining of character. She affirmed the peer-related decline in character when she said, "I have definitely seen it happen." She continued, saying, "people that I've known" since kindergarten, upon reaching high school, come under harmful influences that create "major changes [for the negative] in … their character."

Olivia also saw positive reinforcement, achieved through "encouragement from others," as central in character formation. As an example she reported that "guidance through a mentor has been really important" in her character development.

This theme of others' influence on one's character will be more fully developed and analysed in Chapters 6 and 8. I have included it here to note the intuitive Aristotelian

understanding participants had of how others, positively and negatively, affect their character.

5.2.5 "Moral Luck" and Character

Participants identified luck, or seemingly chance happenings, as significantly impacting one's development of character.

Thomas, for example, seemed to be suggesting that ability to control one's will is, to a degree, genetic. He claimed that ability to "change your character" is "definitely part of what you're born with." "It's like some people have been given more than other people." "I think naturally, some people actually do have just better character than others." Thomas' comments may be seen as relating to Aristotle's concept of "natural virtue": "for each of us seems to possess his type of character to some extent by nature; for in fact we are just, brave, prone to temperance, … immediately from birth" (VI 13§1).

Other participants saw life circumstances, particularly tragedy, as truncating one's potential for moral growth. Samantha noted that when "someone treats you really bad," the destructive results of such abuse can affect "how you view yourself"; it is as if "your perception is almost warped." The emotional wounds that result from such abuse may then prevent a person from either extending forgiveness to those who inflicted the harm, or expressing care to those in need.

In another example, Duncan and Claire both referred to the crippling effect of grief on one's ability to respond morally. Duncan said that "to lose a loved one" can "put you into depression." From then on it is as if "[you always] have something hanging over your head, which can affect your … everyday life." Claire noted that after loosing someone "close to them," some people never come out of the "grief period," and the pain of grief becomes a defining aspect of who they are, resulting in a "depression," which makes moral sensitivity difficult.

In sympathy with these comments, Iris expressed a central tenet of care theory (Noddings, 2002, p. 6) when she suggested that a decline in a person's character could "partly be due to the fact that no one said anything," or that no one had made any positive "intervention in that person's life." Iris thought that this person would need someone to say to them caringly: "Well, hey, you know, you [might] want to think about that before you do that." She concluded that unless someone is "investing in them," it is unlikely that they'll preserve their character. Iris' ethic, in part, places the development of others' character in the hands of us all.

As mentioned in subsection 2.6.1.2, moral luck concerns itself with the relation between one's potential to be moral and one's turn of circumstance (Williams, 1981). Aristotle recognised that "the results of good fortune" contribute to the attainment of virtue (IV 3§19). Likewise, Hursthouse (2001, p. 116) provides an example of misfortune making virtue difficult to attain, in the morally unlucky child who grows up in a racist home and develops the unnatural emotions associated with race hatred.

While the participants recognised the role of moral luck at a theoretical level, it also had an effect on their practice. La Vida has a tradition of sharing life stories. One by one throughout the expedition, each member had a chance to share his or her life story. One participant in particular, William, who had either positioned himself outside the group or been positioned outside by the group, shared his story during the participants' "Finals," a part of the expedition where students travel independently from the instructors (Fieldnote, August 19th). Whatever it was that he shared in his story, it enhanced the group's care for him. From that evening onwards, they included him, befriended him, sought his opinion, and came to revere him by the expedition's end. It appeared to me that upon learning of his poor moral luck, the group was stirred to care for him. While the group's extension of grace to William was pronounced, it was evident, to at least some degree, that all benefited. That is, once we shared from our own stories, particularly if the stories contained hurt or pain, the group came to a better understanding of "why we are the way we are." It was remarkable to me to see the growth of group compassion, story by story, throughout the expedition. Participants communicated more respectfully with one

another (e.g. in contrast to angry confrontations in the early part of the expedition (Fieldnotes, August 16th)), acts of kindness such as Thomas' pumping water (a dreaded task for many) for the entire group (Fieldnotes, August 19th) became more common, and verbal affirmation was widespread (e.g. the groups naming a place "encouragement rock" because of the kind words spoken there in encouragement to one another (Fieldnotes, August 22nd)). Henri Nouwen (1990, p. 87) suggests, using the Jungian archetype of a *Wounded Healer,* that the sharing of hurt can become a source of encouragement, for in hearing of others' hurt, one feels less alone with one's own. Prouty (2001), an outdoor adventure educator, says something similar, claiming that dialogues build empathy, and that through community, we discover "we are they. No man is an island" (p. 11). In this way, the expedition members became wounded healers of each other as we recognised how similarly fragile we are, and how much we depend on each other for our well-being.

In this section, participants noted that character is something gradually built through struggle, under the influence of others and luck. The next section analyses how participants decided what kind of character they wished to pursue.

5.3 How Does One Know What Character One Wants To Have?

This section explores the sources from which participants drew to determine the kind of character they aspired to have. Most generally, participants identified experience itself as a way to develop morality. Part of this experience was their Christian worldview, which informed so many of their values. As a further source of value, other people were again observed to play an instrumental role in determining the character sought. Lastly, and perhaps most interestingly, a number of students pointed to the arts as sources of inspiration for their ideals of character.

5.3.1 Learning About Character Through Experience

Many participants noted that experience taught them about character. Esther said experiences "kind of show me … the person that I want to be or changes that I want to make within myself." She explained that experiences create "a change in values,"

from which "my character … slowly will build up." Similarly, though unable to articulate precisely why, Samantha said that "experiences" teach the kind of character one would aspire toward. William's simple, but profound, explanation of the role of experience in character formation, captures what Samantha may have been trying to say: through experience one discovers "whatever works best in the situation you're in. I think you'll have to think different ways and act different ways depending on what situation you're in." Although William's explanation has a pragmatic or even relativist air, his comments in the next subsection reveal that "whatever works" must always fall within the purview of his Christian worldview.

From an Aristotelian perspective, participants' acknowledgement of the role of experience in shaping one's understanding of good character seems reminiscent of the inductive role (via *nous*) of *phronēsis*' (see subsection 2.4.1) in garnering general truths from particular experiences, and developing the discernment to apply (via *nous*) these truths in appropriate contexts.

Since a major aspect of participants' experience was the development of their Christian worldview, it is not surprising that they would also identify their Christian beliefs as a source for determining the kind of character towards which they strived.

5.3.2 Character and a Christian Worldview

A comment by Gwen's serves well as an introduction to this section: "How we act in our own life is reflected in what we believe about … why we're … here." Consistent with the Christian tradition, within which Gordon College locates itself, it was perhaps to be expected that most of the participants would claim their Christian faith to be a defining source for their concept of character.

Saul said character is "something that's based in your worldview, and it's the decision's that are based off of that worldview." For him, "different types of worldviews are going to affect what type of morals" are represented in a person's character. Thus, Saul thought that character is really "your worldview lived out." Many of these protestant students named the Bible as their principal source for

determining the values of their Christian worldview. For example, Saul said, as a Christian, the Bible "definitely has your morals set out in front of you." Correspondingly, when asked for her source of good character, Esther replied succinctly, "Definitely the Bible." William agreed saying that: "God set out a bunch of rules that … he wants us to follow, so if we follow those rules, then … that'd be a change in our character." The Bible was also the source Claire used to define good character, saying furthermore, that character is "what God created you to be."

Within the biblical narrative, many participants highlighted the moral example of the life of Christ. Gwen said that "as Christians, it's our responsibility to try to model ourselves after Jesus," to look to the "character of Christ, and use that as our base." Thomas expressed himself in like manner by saying that to determine what character traits to pursue: "I look at the life of Christ." Saul similarly exclaimed, "I think he's the ultimate character." This use of the life of Christ as their character exemplar, in part, explains participants' emphasis on the role of care in their understanding of character, a theme developed further in Chapter 8's discussion of practice.

Duncan, however, had a different, albeit Christian, perspective. Rather than appeal to a sacred text to explain one's concept of character, he said, "I think it's in your conscience." He expanded clarifying that conscience reveals "how you want to be, and how you want to live your life." He summed up his idea saying, "Your [sense of] character is from God, but [from him] speaking to you through your conscience." Duncan's understanding of conscience as something that God prompts may be a reference to Jeremiah 31:33, which speaks of God placing moral law within the heart of humankind.

Iris wrestled deeply with this question about her source for right character. She noted that the Christian faith influenced her "values, … choice, and conduct." However, she then realised that "you can have faith without character, and character without faith." Pursuing this vein, I asked if faith influenced the kind of character a person pursued? She at first answered yes, but then showed some hesitancy. Labouring in her thoughts, she asserted that the culture at large, "maybe beyond that," perhaps

humanity itself, always seems to "list the same [moral] characteristics whether or not they have faith." Iris seems to be considering the possibility of an objective morality accessible without biblical revelation. Her position, albeit simplified, may be similar to the ethical naturalism espoused in this thesis.

While other responses, within this theme, seemed to understand good character to be something fixed and generally applicable for all, Claire appeared to view it more individually. From her differing perspective, what character one pursued, was "something that you have to go to God" to understand. She elaborated, that you have to "die to self and depend on God, and see what he wants you to be and be willing to get through trials that he gives you, so that your character improves in the way that he wants to improve it."

The participants' Christian worldview may help to explain why their understanding of character reflected so many Aristotelian aspects. For as noted throughout Hauerwas and Pinches' (1997) book, *Christians Among the Virtues,* Thomas Aquinas was greatly influenced by Aristotle, and Western Christianity has been very much impacted by Thomas Aquinas. This Thomistic tradition has therefore contributed to Western Christianity's moral narrative, one that still retains an Aristotelian residue in its understanding of character. In this research, the pronounced differences between the La Vida interviews and those of the pilot study suggest that the influence of this Christian narrative may be significant. For although the Gordon College students presumably attended their private school in large part because of its worldview, this worldview presumably played little or no part in the pilot study participants' decisions to attend a graduate programme at The University of Edinburgh (although by no means non-Christian, not a Christian institution in the same sense). Difference of worldview, then, might, in part, explain why the uniformity and depth of articulation afforded by the Gordon College students, despite their youth, contrasted with the pilot study participants, whose moral narratives, with the exception of one overt Christian, were much more disparate, and not nearly as developed. While such dissimilarities can also be explained by cultural differences, one might argue that

part of such cultural difference is the prominence of a conservative Christian worldview within the United States.

5.3.3 Others' Influence on the Character One Pursues

As with subsection 5.2.4, before I had reached my pre-determined first interview question on the influence of others on one's character, the participants here again spoke of others' impact on their character. This time, however, their reference was to the role of others in determining what kind of character they pursued. Since others' affect on character is a question analysed in Chapters 6 and 8, I have included participants' responses here to illustrate that this aspect of Aristotle's theory accorded with their intuitions.

Participants identified a number of ways, directly and indirectly, in which others influenced the character to which they aspired.

5.3.3.1 Others' Direct Influence on the Character One Pursues

This theme identified participants' belief that others have a purposeful, intentional, and direct influence on their character. Nearly all participants spoke of their families as playing a significant role in their moral formation. Gwen recognised that "family values" come from traditions "passed down from generation to generation." "If you come from a Christian family, then you're taught about the Ten Commandments and how Jesus wants us to live." Whereas, "if you come from a Buddhist family, then you have some very different perspectives on life, and what it means to be human and here in this world."

Iris, more generally, saw one's "upbringing … or the teaching you received" as highly influential in shaping one's view of morality. She was not thinking particularly of the "biblical" lessons she was given, but more broadly the "life" lessons that teach one how to live.

Duncan also saw upbringing as a key influence on the kind of character one pursues: "Your parents, [while you're] growing up, teach you how to … live your life. And

that kind of … defines who you are, … who you're going to be, and … the character that you [will] have." While Duncan understood such upbringing to include one's family, he also believed that formal education played a significant role in shaping the kind of character one aspired to achieve: "Teachers try to teach you … right and wrong."

The participants' insight into the importance of one's upbringing in moral education reflects another Aristotelian view. Aristotle opens his argument by claiming, in II 3§1, that the way one responds to pleasure and pain is a sign of one's character. He explains that the capacity to enjoy something pleasurable appropriately (e.g. eating) or not to avoid something important because it is painful (e.g. physical exercise) are both related to moral virtue: "for virtue of character is about pleasures and pains" (II 3§1). Aristotle continues: "that is why we need to have an appropriate upbringing – right from early youth, as Plato says – to make us find enjoyment or pain in the right things; for this is the correct education" (II 3§2).

5.3.3.2 Indirect Influence on the Character One Pursues: Observed Examples

An indirect way in which others influenced participants' perception of good character was through the moral observation of others' lives. "Respecting" others seems to have been the defining characteristic of participants' desire to emulate the character of the observed.

For example, Thomas spoke of people for whom others have "a great deal of respect." He cited his grandfather, describing him as "selfless, the most honest, upright, integrity" filled person Thomas knew. Similarly, Esther said, that those who have impacted her character the most are "the people that I have the most respect for." She elaborated, "I see how they act, I see their character, and I really admire that." Using only slightly different language, Duncan said that it was "seeing other people, … looking at other people and being like, 'They are a good person, I want to be like them." For Iris, it was "watching people interact with other people" that she found morally valuable. It was through watching these interactions and the "certain character traits" demonstrated within them that Iris claimed to discover "people that I

respect greatly." Claire went as far as to describe a sense of conviction when she encountered "a character aspect in someone else that you really respect." Finally, Samantha, described another's moral influence as "seeing things you like in their character and almost adding it to yours, or trying to bring it into yours."

In II 6§15 Aristotle says that virtue is "defined by reference to reason," specifically "reason by reference to which the prudent person [*phronimos*] would define it." The moral examples to which participants refer, could be thought of as *phronimai*, people with practical wisdom that they have encountered throughout their lives. These *phronimai* provide the example of moral character that in turn inspires the character sought by the participants.

Before turning to the next theme, it is important to mention Esther's somewhat differing perspective. She restricted the role of others, mentioned in this theme, when she reminded herself that others' influence is powerful, but limited. Speaking about character, she admitted that "to some extent you gain it from [those] around you," but she also felt it was her decision to develop the truths discovered from their example, and incorporate them into her life. Although essential, others "can only do so much."

While references to others in subsection 5.3.3 were to "real-life" examples, others' influence on character, as the participants noted, can also come through the arts.

5.3.4 The Arts' Influence on the Character One Pursues

When asked about her sources for knowing what character traits to pursue, Gwen suggested "entertainment, like, the arts, music and television." She then mentioned her passion for fantasy novels, and referred to how she is often challenged by the morality of the characters. Such examples came through " seeing how the writer has different characters act, and how characters respond to different situations." She said, their reactions "can act sort of as an ideal … , [which] I'd like to … work towards."

Olivia was more specific in her reference to literature. Jane Austen's novels had particularly influenced her. Referring to *Pride and Prejudice*, she said, "I do find a lot of inspiration in Elizabeth Bennett's strengths, …. and [in] Mr. Bennett's patience with his girls." Referring to Brontë's *Jane Eyre,* she said of Jane: "she can't find a fault in anyone, which I have a hard time" emulating. Olivia said you could relate "so well to their" lives: it is as if "you're almost learning through their experience." Olivia's reference to *Pride and Prejudice* is significant, because Austen has been observed to employ a virtue ethical framework throughout her novels (MacIntyre, 1984, pp. 181-187, 239-243). As mentioned earlier in subsection 2.4.3, Aristotle himself cited mimesis (III 1§8) as a vehicle for exemplification of moral qualities. Emphasising the important role of story in moral formation, MacIntyre says:

> Deprive children of stories and you leave them unscripted, anxious stutterers in their actions as in their words. Hence there is no way to give us an understanding of any society, including our own, except through the stock of stories which constitute its initial dramatic resources. (1984, p. 216)

Rather than the fiction cited by Gwen and Olivia, Saul suggested the genre of biography. He described how lessons of character have already been "lived out by many people." Therefore, he continued, reading about such lives, whether through history books, biographies, or personal journals, may be a source of understanding character traits worth following. Not limiting these moral lessons to literature, he referred to a film about St. Patrick saying, "sometimes it's good to watch certain movies … , [because] you can discuss it. It can end up being a great sounding board to having better … morals." Carr (2006) has also suggested the value of cinema in moral education. Citing two films with classical roots – *The Fisher King* and *O Brother Where Art Thou* – as examples, Carr asks, "might it not be that modern cinema has as much to offer by way of moral and spiritual insight as traditional literary sources provided for pre-cinematic generations" (p. 321)? For "seldom if ever" does "great art – cinema included" – stray "from its roots in the deepest moral and spiritual themes of humankind" (p. 332).

In this section, participants identified four different sources shaping their understanding of character. Most generally, they learned about character through experience. A major aspect of this experience was their Christian worldview, which

provided a moral narrative that influenced their understanding of character. Next, others were again found to be relevant to character formation, this time as direct and indirect examples of morality. Lastly, the arts were cited as a moral source contributing to their concept of character.

This chapter has examined participants' responses to three questions related to character. Participants explained their understanding of character, provided accounts of how it might be improved or undermined, and listed the sources contributing to their understanding of character.

Before closing this chapter, I will draw some implications from its findings.

Implications

Just as the introduction identified several purposes for this chapter, now, in light of participant responses, there are implications for these purposes. As mentioned, the participants' understandings of character, explored here, provide a context for interpretation of their claims to character change on the expedition, examined later in Chapter 9. Since the participants' descriptions of character, as evidenced in the themes discussed in this chapter, can be broadly considered Aristotelian, any claims of character change (in Chapter 9) would thus be significant to this research. It will be helpful therefore to identify more clearly, in what ways participants' responses can be said to represent an Aristotelian understanding of character. Further, in the introduction to the chapter, I suggested, following Dewey's conviction that education must start with the learners' understanding (Dewey, 1938/1997, p. 71), that the participants' responses provided something of a base-line from which further moral education might be pursued. Thus, while evaluating the degree to which participants' responses are Aristotelian, the following reflection also describes how I, from a virtue ethical perspective, might have approached the ongoing moral formation of the participants, should I have continued in my educational relationship with them.

I would first emphasise that their understanding of character as something life-pervading that is difficult to build, requiring discipline, dispositions and

intentionality can all be found within the *Ethics*. I would similarly celebrate that they understood the development of character to include both thinking (intellectual virtues) and doing (moral virtues). I would continue to build on their commitment to care theory and affirm the grace they demonstrated by acknowledging one another's moral luck. I would similarly affirm their insights into the direct influence of others – whether family, friends, or teachers – on their character, as well as the indirect role others play through the example of their lives, be that through life itself or some form of mimesis.

Nevertheless, despite the generally Aristotelian nature of their moral understanding, there are several issues that I would wish to clarify. For instance, although as mentioned, many participants recognised the importance of thinking and reflection for good character, they appear to have predominantly understood the expression of character to be through action rather than thought. I would therefore further emphasise the deliberative process (see subsection 2.3.5) necessary for virtuous action, and the role of *phronēsis* in guiding the moral virtues.

Within discussions of character, an associated difficulty in emphasising action over thought is a disregard of motivation and affect. Considerations of motivation and affect appear to be largely absent in the participants' account of character, and I would thus stress their importance. By way of illustration, as mentioned in subsection 2.1.2.3, the motivation and affect required for virtue set Aristotle's ethic apart from both deontic and utilitarian models. For example, virtue theory is unique in requiring an agent to act with the appropriate feeling, emotion, and desire (see II 3§3 and II 5§2), unencumbered by unvirtuous temptations, thus distinguishing itself from a deontological ethic. This difference can be poignantly seen in Kant's "sorrowful philanthropist,"

> clouded by sorrow of his own, extinguishing all sympathy with the lot of others … is not touched by their trouble; [but] … now suppose that he tears himself out of this dead insensibility, and performs the action without any inclination to it, but simply from duty, then first has his action its genuine moral worth. (Kant, trans. 1898, pp. 14-15)

Foot's (1997) critique (see subsection 2.3.7.3) notwithstanding, Aristotle would probably challenge Kant's interpretation, noting that the philanthropist's

preocupation with his own concerns may be revealing a self-indulgent disposition short of virtue. For Aristotle, character development is implicitly affective development (Carr, 2005, p. 148).

Having now examined the participants' intuitive perspectives on character, and explored some implications, both for the thesis and for moral education more generally, I now turn to the responses they gave to the Aristotelian questions of how, if at all, reflection, practice, and others affect character.

Chapter 6

Aristotle's Conditions for Virtue

This chapter examines participants' responses to three questions. Whereas the previous chapter's questions about character may be thought of as broad, open, and non-theoretically guided, this chapter's questions are motivated by virtue theory. Using three of Aristotle's conditions for the growth of virtue, as identified by Sherman (1991), the roles of reflection, practice, and the influence of others in character development are explored. Similar to Chapter 5, all of the responses discussed here, unless otherwise noted, are from the first interview. Using the categories described in Figure 4.1, the questions investigated here are non-expedition dependent, but virtue ethically specific.

The purposes of this chapter are almost identical to the previous one. The questions examined here from the first interview (the role of Aristotle's conditions for virtue in character development) provide an interpretive context for questions examined in Chapter 8 from the second interview (whether the expedition afforded opportunity to exercise Aristotle's conditions for the growth of virtue). Further, because participants were asked about Aristotle's conditions for virtue in both the first and second interviews, the responses explored here serve as a form of source triangulation (Lincoln & Guba, 1985, pp. 305-306).

More broadly, however, beyond the interpretive needs of the thesis, the contents of this chapter again (like the previous one) serve as a moral educational example. For the moral educator interested in virtue, these theoretically focused questions reveal to what degree the participants' perspectives might be called virtue ethical, and thus demonstrate a kind of dialogue (An act of moral education itself?) that might be helpful to an instructor interested in virtue development. Additionally, the participants' perspectives, discussed here, become *testimonios* (Beverly, 2005; Chase, 2005, p. 668) of their experience, and, despite being only one case study and thus limited in generalisability, do contribute to the greater knowledge accumulation, thereby making them relevant to the discipline of OAE and beyond (Barrett & Greenaway, 1995, pp. 53-54; Flyvbjerg, 2006, p. 242). Outdoor adventure educators, Aristotelians, and character educationalists alike may therefore find the themes discussed here of interest.

6.1 Reflection and Character

The importance of reflection in moral development has been recognised at least since Socrates' claim that the unexamined life is not worth living (Plato, trans. 2002, *Apology* 38a). As seen in subsection 2.4.1, reflection is an integral part of Aristotle's understanding of character formation. This section explores four themes that surfaced from participants' responses regarding the role of reflection in character development. The participants described reflection as a means of gaining moral perspective. They then outlined the reflective process, and connected it to character development. Last, the participants identified two means that greatly assisted their reflective efforts: written reflection; and reflecting with others.

6.1.1 Reflection: An Aid To Gain Moral Perspective

"When you're aware of something it's so much easier to address it." This comment, made by Claire, provides a helpful introduction to this theme: the participants claimed that reflecting on oneself raises moral awareness.

Olivia, speaking of reflection, said "It's really hard … to step out of yourself and to look at the big picture, and to look at where you are [morally] …. I think the ability to do that … is an important virtue in character."

Iris highlighted the importance of gaining this perspective when she said of reflection's relation to character: "You have to be able to see what is and what was in order to work toward what will be." Without reflection, she continued, "it's so easy to overlook things," since "with a lot of things there's so much more going on than [at the] surface level, … and it takes time to actually realise … what motivates my action, my reaction." It was through reflection, she believed, that one gets "to the root of the problem." Similarly, Saul, after claiming that reflection is "the self-examination of where you are," said, "if you don't know yourself, and you can't reflect on yourself, you're never going to become a better person or defeat any sort of immorality or any sort of bad character that might be there and lingering." Saul, whose education is classically based, purposely used the term "know yourself." "Know Thyself" was the inscription on the temple in Delphi, Greece, and it implies that reflecting on oneself is a necessary component of any kind of development, but especially that of moral growth (Blackburn, 1996, p. 158).

Esther's comments elucidated the moral importance of knowing oneself when she rhetorically asked, how one could know what aspect of one's character needed growth, if "you didn't even know what was happening in your character?" She explained, "when you are reflecting, you are reflecting on your experiences, and that's when you're going to realise ... what you want to change, or the changes that have already taken place …. [in your] character."

Duncan highlighted the cost of not gaining a moral perspective on one's life through reflection. He said, if you don't "look back and see ... the same mistakes [being made] over and over again, .… you'll just keep making them in the future."

As Chapter 8's discussion of the solo will reveal, moral reflection is often associated with a quieting of oneself and one's surroundings. For this reason, monastic

communities have written extensively on the role of reflection and moral growth. For example, Nouwen (1981) writes of the risks involved in living a life without reflection: "it is the danger of living the whole of our life as one long defense against the reality of our condition, one restless effort to convince ourselves of our virtuousness" (p. 28). Nouwen's comment echoes the sentiments of the participants, that without reflection, one largely remains unaware of one's moral status. Norris (1996, p. 295) makes a similar point, but addresses it to herself: "What would I find in my own heart if the noise of the world were silenced?" As the participants attested, reflection can, in a sense, quiet the "noise of the world," and bring one's moral condition into view.

Considered from an Aristotelian position, reflection's capacity to provide perspective on one's moral status is related to the discussion of *theōria* in subsection 2.4.1.1. There, two kinds of reflection were discussed: a general reflection utilised in practical matters, and a more specific kind of contemplative reflection (*theōria*) used in discerning truths. It is this second more restricted form of reflection, *theōria,* that Aristotle suddenly introduces, late in the *Ethics*, as the activity which leads to "complete happiness" (X 7§1). This late interjection of a different, more complete happiness has confounded scholars for centuries. However, recent scholarship has suggested broadening the province of *theōria*, which has traditionally been thought of as applying only to the contemplation of "supreme truths about the universe" (Jones, 1970, p. 285). Roochnik (2009, p. 73), citing VI 1§8, notes that Aristotle does imply that *theōria* is to be employed in the contemplation of more practical matters as well. By way of illustration, Aristotle, referring to the life of Pericles, notes that such practically wise people (*phronimai)* "are able to study [*theōrein*] what is good for themselves and for human beings" in general (VI 5§5). By expanding the scope of *theōria* to include practical matters, as Roochnik (2009, p. 73) suggests, the form of contemplation described in X 7-8, which leads to a complete happiness, "may not be as radically separate from ordinary forms of thinking and knowing as commentators" have tended to believe (ibid., p. 75). Therefore, when understood in this broader sense, the participants' references to "the big picture," stepping "out of yourself," and "knowing yourself," might be seen as examples that employ *theōria,*

and thus suggest an even stronger link between moral reflection and one's happiness (*eudaimonia*).

6.1.2 The Reflective Process and Character

Whereas the previous theme associated the participants' responses with *theōria,* their comments on the reflective process, examined here, may be related to the general reflective method described by Aristotle in III 1-5, and discussed in section 2.3.5.2. This method of reflection concerns itself with the particulars of context.

A number of participants described the reflective process and its relationship to character. William described the process succinctly: "You reflect upon things that happened, and how you reacted to them, and whether it was a good or bad outcome." He continued, if the outcome "was good, then that's how you want to be.… And if it was bad, then you have to change."

Using only slightly different language, Samantha personalised the reflective process saying that when she looks back at the things she did in high school, "I'll realise that maybe I shouldn't have done [this or] that, or maybe [this or] that was really good and I should have … done that more." She explained the process further, referring to no specific example: although "I didn't really think about it at the time [it happened], … reflecting back on it [now], … I can learn from my past experiences that I didn't learn from at the time."

Gwen spoke of her attempts to reflect on her more recent past. She said "I ... think of everything that has happened to me, ... the day before or the week before, and ... remember ... how I reacted to certain situations, and what the effect was, and if that [effect] is something I want to pursue … [and] continue." She further clarified that if through this reflection she found a respect in which her character "could use some improvement," she said she would "need to work on that and make a conscious decision to try to tweak that a little bit … next time, if that ever comes up again."

Reminiscent of Gwen's description, Duncan said of reflection:

> I think if you ... look back and reflect ... on what's gone on, you can ... see ... highs and lows, like that was a good thing, [or] that was a bad thing, and you learn from your mistakes.… You learn from life as you go on. And so you can be like, ... 'I did that and it probably wasn't the best thing.' So if you ... come to a similar situation, you can think back and be like, 'I should probably do something different [this time] ….' Reflecting really helps who you are, and I think it's ... a big part of character.

Although Esther also identified the significance of the reflective process in character formation, unlike the others, she differentiated reflecting on one's character from actually forming it. She stated that "I don't really see a character change happening … while you're sitting there reflecting." She explained that through reflection one comes to "realise what has happened already" to his or her character, and it is what one does with this insight that will determine character growth. Esther's insight is related to a theme more thoroughly examined in Chapters 7 and 9, where the participants believed their character to be revealed rather than developed per se.

The participants' responses can be likened to the inductive and deductive reasoning described in 2.3.5.2. By reflecting on the outcomes of morally salient actions, an agent begins to cultivate the moral judgement needed to assess appropriately virtuous future actions. Beyond Aristotle's description (VI 6) of this kind of reflection, similar understandings can be seen in literature more directly related to OAE, thereby supporting the trustworthiness of this interpretation. For example, Dewey (1938, p. 87), the philosopher of education most often associated with OAE, has a similar view on the role of reflection:

> to reflect is to look back over what has been done so as to extract the next meanings which are the capital stock for intelligent dealing with further experiences. It is the heart of intellectual organization and of the disciplined mind.

Hahn (1940b, p. 7) describes a similar reflective process. Arguing for experiences that train the young to become more compassionate by performing acts of compassion (compare with II 4§1), Hahn refers to the reflective process saying: "a man feeling himself rushed into vindictiveness, summons from his past emotional experiences unforgettable incidents steeped in the emotion of love," which thus provide him with the motivation to act compassionately, rather than from his initial feelings of vindictiveness. And finally, in a publication by the National Outdoor Leadership School (Harvey & Simer, 1999), one of the foremost OAE programmes

in the US, the importance of reflection is similarly highlighted: "self-awareness gives us the necessary information to change bad habits and to reinforce good ones. Self-awareness comes from reflection and the humility to admit and change your imperfections" (p. 168).

6.1.3 Moral Written Reflection

Interestingly, many participants noted that the act of reflecting was significantly enhanced when expressed through writing.

Olivia described the benefits of written reflection, saying that "I reflect ... more thoroughly when I write." She elaborated saying "It's almost [as if] you have to work through those thoughts to really get to the … core of what you think." She admitted: "I have a hard time thinking, because I … get distracted. [However,] when I write, I can only write one word at a time, one letter at time." Hence, the act of writing forced her to think "in sentences." She noted the moral significance of this technique explaining that working "through those thoughts.... may actually get you to ... a point of direction that would guide you to a better character."

Iris also understood writing to be instrumental in her reflection on character, saying, "for me personally, it's writing it down, … putting down on paper … what I'm thinking, what I'm feeling." She developed the idea further saying that reflection "can't just be thoughts whizzing through my head." She clarified that the act of writing such thoughts down "solidifies them" for her. However, Iris noted that she wrote down her thoughts for a different reason as well: "I need to put them down so that I can look back at them if I need to." In this way, reading back through her journal became a reflective tool in her own moral education.

Esther provided a slightly different reason for her commitment to written reflection. She first used her journal as a way to piece together her experience, and then only after composing these events would she later realise their moral significance: "I journal a lot.... and things just ... come out while I'm writing, and ... I realise things after."

Gwen's perspective on journaling offers a variant to this theme. She said, "I've never been able to journal." Explaining why, she described how "I'll sit down to do it, and I'm like, 'This is just taking too long, I could [have] already … [thought] this all out [by now] ... without putting it down on paper.'"

Although, to my knowledge, the *Ethics* does not address written reflection, a number of publications within the OAE literature do. For example, in accordance with the participant's responses, a prominent US OAE textbook claims that journaling can help students "take time to think about their experience, contemplate its significance, and make connections and judgments for use in future situations" (Drury, Bonney, Berman, & Wagstaff, 2005, pp. 18-19). Also in support of the participants' responses, Raffan and Barrett (1989), who conducted research "into journals as a reflective tool on an expedition" (p. 29), noted that "expressions of feeling, emotion, reaction to events, and projection into the future constituted the bulk of most" journal entries (p. 32).

However, some research into written reflection has not produced as favourable an outlook on the reflective potential of student journaling. O'Connell and Dyment (2004) tested the influence of a journaling workshop on students' journal content. Using Bloom's Taxonomy of Learning to analyse the journals' content, the authors (ibid., p. 169) compared their own analysis of the journals to the participants' self-assessment of their journal entries. They found that the students "believed they were writing at very advanced levels" (ibid., p. 169). However, the authors reported that these "self-assessments by the participants … directly conflict with our findings in the content analysis phase of the research" (ibid., p. 169). Their results indicated that "irrespective of the impact of the workshop, the journals of the entire sample [59 post-secondary students] demonstrate little critical reflection on the students' lived experience" (ibid., p. 168). They conclude their study saying that although the "association between theory and experience has been anecdotally cited as one of the primary benefits of journal writing," little "empirical evidence has supported this contention" (ibid., p. 168). A possible explanation of this discrepancy between the

researchers and participants' perception of the journal's critical content, may be a journal's capacity to jog the memory and synthesise the thinking of the journaler, despite only a portion of what is thought and connected being actually written down. In line with the students studied in O'Connell and Dyment's research, Chapter 8 will reveal that the participants of this present research also reported journaling to be helpful in facilitating their reflection while on the expedition. However, unlike O'Connell and Dyment, I found that a significant number of their journal entries demonstrated critical reflection. For example, in an entry on August 19th, Iris wrote an extended reflection on what she was learning from the expedition members, and how she was being challenged by each of them. Potential reasons for this increased critical content are suggested in subsection 8.1.1.1.

6.1.4 Morally Reflecting With Others

In addition to the other subsections within this section, which have presupposed one's reflection on oneself, many participants spoke of reflection with others as contributing to character development.

Both Thomas and Claire mentioned their parents' role in helping them reflect on their character. Thomas remembered a conversation regarding his parents' concern for his seeming "self-centeredness." He then explained the reflective process these kinds of conversations initiate: "after they have ... pointed that [self-centeredness] out to me, I'll go and think about it, ... and now I'm sitting her … telling you I want to change it." Similarly, "talking through things with people" was a source of reflection on character for Claire. As an example, she described how helpful it was when she and her father would reflect on the "weaknesses … and strengths" of her character. These responses reiterate comments made in subsection 2.4.3, which highlighted the importance of upbringing and friendship for becoming virtuous. Thomas and Claire appear to be benefiting now from an upbringing that has prepared them to recognise virtue. In II 3§2, Aristotle refers to a comment made in *The Republic* regarding the education of children: "what is ugly he would rightly hate and despise while still young, before he is able to grasp the reason. When reason comes, a man so nurtured would welcome it" (Plato, trans. 2006, 402a). Having been

educated in ethically appropriate "pleasures and pains" (II 3§3; see also X 1§1), long before they were able to reason morally, as such reason slowly developed, Claire and Thomas were increasingly able to recognise the wisdom their parents tried to instil within them.

Many participants spoke of others, beyond the family, contributing to their reflection on character. For instance, both William and Esther alluded to others identifying what might be called moral blindspots. As William said of character-related reflection, it is "possible with a group too.... If you don't think of something, someone else does."

Esther also thought reflection on character happened through speaking with others. She said, referring to no specific example, "I'll be telling someone about something that happened and they'll say, 'Oh, so it seems like [X]... ,' and they'll say something and I'm like, 'Oh ya!,' and I didn't really realise it before," until they articulated it that way. She explained the process further saying, "The more you talk about it the more concrete it becomes in your own mind. So it's still an internal process, but for me it helps to do it externally" with others. Such responses may recall Aristotle's comments on friendship as "another yourself" (IX 9§1). He suggests that since "we are able to view our" neighbour's morality "more than our own," our neighbour or friend then becomes a source for understanding our own morality, and Aristotle, in this sense, calls the friend "another yourself" (IX 9§5; see also IX 9§1). Friends, then, morally "supply what your own efforts cannot supply" (IX 9§1). Pakaluk (2005, p. 283), referring to this same passage in the *Ethics*, says that it is as if one shares in the friend's understanding of what is good and noble (*kalon*).

Whether in the form of William's reflection "with a group," Claire's "talking through things with people," or Esther's "telling someone" about a moral experience, such responses all seem to be alluding to Aristotle's insight that when two morally intentioned people spend time together, "they seem to become still better from their activities and their mutual correction" (IX 12§3; see also VIII 1§2). It is for these

reasons that Aristotle considers choice of one's friends to be a moral one (*prohairesis*) (Aristotle, trans. 1952, 1236b30-36; see also Sherman, 1991, p. 131).

In this section, the first of Aristotle's conditions for virtue, reflection, was discussed. Four themes surfaced from the participants' responses. They reported reflection to be an aid towards gaining moral perspective. Subsequently, they discussed their various understandings of the reflective process. The section then closed with the participants indicating two means to their reflection: written reflection; and reflecting with others. Next, I will consider the second of Aristotle's conditions, practice.

6.2 Practice and Character

Duncan provides a segue between the previous question on reflection, and this current section on practice. He said that, after "looking at your flaws. … it takes time to get something right." He expanded, "you have to take time and think and process before you just do."

This section examines participant responses to the question: What role, if any, does practice play in the development of character? Two main themes emerged from this question: that of the gradual refinement of character through practice; and that of practice as a movement towards virtue.

6.2.1 Practice and the Refinement of Character

"Practice makes perfect," Samantha exclaimed when I asked if she saw any relationship between character formation and practice. She elaborated saying, "I think that we're always trying to work to improve our characters, and ... everybody wants to be perfect, so improving our character is almost practising what we view as perfect." Similarly, Duncan said, "Nobody's born perfect…. There's always something to be worked on." Nearly all participants said something to this effect. For instance, Olivia, referring to efforts to become more moral, said, "Sometimes you don't make it the first time you do things…. Sometimes things don't come easily and you have to work at them." Comparably, noting the need for practice in character

development, Thomas exclaimed, “Well of course practising [is important], ... you don’t get stuff on your first try.... I think you have to absolutely practise…. It certainly doesn’t just happen overnight.” In a similar fashion, apologising for her metaphor, Iris said for character to develop, “You definitely have to practise.” “I think character changes [slowly], ... it transitions, ... and it’s not instant.... A caterpillar isn’t instantly a butterfly.”

Duncan used a sports analogy to make a connection between practice and character: “With basketball, you can’t just step on the court and be … the best shooter in the world…. You have to work at it….. You can’t just show up” and expect to have improved.

Sherman (1991, p. 178), a virtue ethicist, might suggest that these responses, as articulated, are Aristotelian in only a limited way. She claims that the little phrase, “practice makes perfect,” can be misleading, for in the Aristotelian sense of practice, one is not mindlessly repeating, but refining. Hughes (2001) concurs: “moral training is not merely a quasi-Pavlovian conditioning of knee-jerk responses” (p. 73). Any suggestion of automated habituation in an Aristotelian understanding of virtuous action, comes only from a *phronimos* who has so thoroughly cultivated moral judgement, through years of painstaking reflection, that his or her moral actions, could be said to be nearly unconscious.

Consistent with Sherman, Gwen believed “refinement” to be “pretty much the perfect word” to describe practice’s influence on character. Uniquely amongst the participants, Gwen connected practice not only with physical actions, but also with the reflective process noted in subsection 6.1.2. In a long quotation, she described this process of refinement in a way that is reminiscent of the intentional reflection required for habits to become virtuous (II 4§3). She said,

> Character development has to be a conscious decision. And if it’s a conscious decision, you need to think about the situation that you’re in. You can’t just kind of float along.… You have to think about everything you’re doing ... and how you feel about what you’re doing, and try to catch yourself if you notice yourself doing something that you don’t agree with, and then try to correct that on the spot, and just continuously keep working on that [cyclical process].

While the other participants seem to be thinking about practice's relevance to character in terms of their physical actions (e.g. the basketball analogy), Gwen insightfully suggested that moral practice was something "you can practise by yourself, [in your head]." She clarified that by "envisioning different situations that might come up and how you'd like yourself to react to those situations," one can exercise moral practice. Struggling to understand, I asked if what she was describing could be called "mental or theoretical practice," and she quickly assented.

Before closing this theme, Claire's differing understanding of practice should be noted. She understood moral practice to come principally through trials: "I guess it wouldn't be so much practice, but trials." She continued, saying that she thought trials are what "makes character." Claire then explained that she thought God allowed "trials to come into our lives" in order to "stretch us beyond who we are," thereby allowing God "to create us into something more refined." She used an analogy from pottery to make her point: to make a pot, a potter has to "fire it in the kiln first, and it has to go through this period of fire and being refined, before it actually comes out to be this beautiful thing." Claire's understanding of character refinement may reflect several specific scripture verses. James 1:2-3 reads "whenever you face trials of any kind, consider it nothing but joy, because you know that the testing of your faith produces endurance" (New Revised Standard Version). Or, Romans 5:3-4, which says "we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character." Although neither biblical reference cites God as author of these trials, Claire, with other Christians, appears to understand God as orchestrating such trials to refine character.

In closing, it may be said that such refinement of character is ultimately a matter of habit (*hexis*) formation (and breaking) through practice (X 9§8). Through practice, with respect to any given virtue, an agent increasingly develops the judgement (*phronēsis*) to strike the mean, no matter the circumstance. Participants' responses in the next subsection may also affirm this movement towards virtue through practice.

6.2.2 From Continence to Virtue

While unbeknownst to them, many participants conceived moral practice as a movement from continence to virtue (see section 2.3.7). William suggested that consistent practice is the key element in a trait becoming part of one's character. He said, "If you regularly practice something, and do it consistently, … [it will become part of] your character." Saul also made reference to the process of building consistency in any given area related to character: "I think it really takes a lot of effort and a lot of application …, but I think as you work at it, it becomes more and more a part of you." Esther said something similar regarding the need for "practising the kind of character you want." She explained that "With behaviour and actions, it's not just going to come naturally when you first start trying to change.... You have to willfully tell yourself to do ... [something] everyday.... It's not just going to happen naturally, if it wasn't natural before." She continued, an action becomes part of one's character when it "becomes [so] natural for you, that you don't even think... how you should be acting, or … what you should be doing.... It's not even a question of am I going to do it or not."

From an Aristotelian position, the participants' responses could be construed as referring to the differences between continence and virtue. While William and Saul seemed to be emphasising the development of continence in an agent who with increasing consistency is able to follow reason despite the lure of wayward appetites (VII 1§6), Esther appeared to be describing the virtuous agent, who as Aristotle says, "is the sort to find nothing pleasant against reason" (VII 10§6). Although the participants seem to have recognised the role of effort in the continent and virtuous agent, they are again (see Chapter 5's Implications section) silent on the issues of motivation and affect. For Aristotle, an action can only be considered virtuous: if the agent knows the action to be virtuous (II 4§3); if the agent is acting from an established disposition (II 4§3); if the agents acts with appropriate sentiment (II 6§10-11); if the agent does the action for the sake of what is noble and good (IV 2§7); and if the reasoning leading to the action was unencumbered by a temptation to act otherwise (VII 10§6). While seemingly pedantic, these finer points of virtue theory are relevant to this analysis. For Esther, later, likened the automatic action that

comes from repeated practice to "brushing your teeth, you just do it because that's what your parents taught you to do." Esther, and presumably the others, appear to be associating character traits with effortless unconscious action, thus missing the moral aspects of motivation and affect, so distinctive of virtue theory.

In sum, the participants' responses to the question, "What is the role (if any) of practice in character development?," yielded two themes. They identified practice as the refinement of character and noted that practice facilitates movement towards automated and spontaneously moral action. I now turn to Aristotle's third condition for inculcating virtue, the influence of others.

6.3 Others and One's Character

Near the end of the first interview, I asked a question specifically about others' influence on the participants' character. However, as the themes already presented (e.g. subsections 5.2.4, 5.3.3, and 6.1.4) attest, the participants, without my prompting, by this late point in the interview, had already made a strong connection between the role of others and the development of character. Although aware that participants had already spoken a great deal on the significance of others, I decided to ask the question anyway, in hope of drawing out deeper perspectives and understandings. Additionally, asking this question at a later stage of the interview, allowed me to check the consistency of the participants' responses, thus again acting as a type of source triangulation (Lincoln & Guba, 1985, pp. 305-306). Consistency can be seen in the similarities between the themes generated for this question and those already mentioned that highlighted the role of others. In view of this similarity, I have tried not merely to reiterate the participants' responses, but instead, have attempted to include only responses that furthered participants' understanding.

William summed up participants' responses when he said, "anybody," has the potential to influence one's character. Similarly, Claire showed how others were inextricably linked to her understanding of character when she asked, "If you are a hermit, what character would you develop?" Like the participants, Aristotle also highlights the need of a social context for moral virtue (X 7§4): "the just person

needs other people as partners and recipients of his just actions; and the same is true of the temperate person, the brave person, and each of the others."

Interestingly, this question about the role of others in one's character formation, although asked near the end of the interview when one might expect the interviewees to be tiring, yielded the lengthiest responses. Participants' emphatic and extensive comments on the moral significance of others again highlights their primarily relational, as opposed to individual and physical (e.g. one's own development of athletic endurance), understanding of character development. A comment by Samantha demonstrates this relational emphasis, for she said, "I think that without other people, it's almost impossible to develop your character, because …. all the choices that you make to improve your character are because of other people" and their influence.

Two themes emerged from the data. First, participants spoke of a variety of ways that others directly influence their moral development. Second, they referred to others' indirect impact on their character.

6.3.1 The Direct Influence of Others

The direct influence of others on character was noted in two different respects. Participants identified friends and family as playing a significant role in their character development. Participants then highlighted the value of others' critique of their character.

6.3.1.1 Influential Shapers of Character: Friends and Family

Gwen described the influence of friends on her character when she said that friends "play a huge role. I've noticed just among my friends, how much I've changed over the last four years, just because of who I've been around." This change was not always for the better however. For Gwen spoke of a particular friend, who in hindsight, had had a negative influence on her character: "When she graduated, I realised when I wasn't around her at all anymore" that "I'm not the person I was the year before, and I need to really get back on track." Aristotle reserves his comments

on friends' influence on one another for "character friends" who "seem to become still better from their activities and their mutual correction" (IX 12§3). For the two figuratively become "singleness of mind" (Aristotle, trans. 1952, 1240b2, 9-10; see also Sherman, 1991, pp. 135-137), partnering in the journey to complete their moral ends together. Presumably, such singleness of mind can also develop in friendships whose ends are not noble (*kalon*). If this is the case, the undermining of Gwen's character could, in part, be explained by her entering into a friendship whose "shared conception of *eudaimonia"* (Sherman, 1991, p. 133) was compromised.

Esther spoke at great length regarding the influence of friends on her character. Like the other participants, she saw her "friends" as making a large impact on her character development. More particularly, like Gwen, she saw this influence as potentially positive or negative. However, unlike Gwen, Esther suggested that the influence of friends on her character was confined more to the "behaviour" she exhibited, and "not so much the values" she formed. Esther was unique in understanding her value formation to be independent of her friends' influence. Her understanding is at some odds with Aristotle, who claims that character friendship refines its members' values (VIII 1§2).

Esther explained her position saying that "peer pressure … can cause you to compromise your values, or not [to compromise them] and stand up for them. So that could be either building your character, by standing up for your values, or, diminishing it if you give in." She provided a reason as to why one might give into peer pressure when she said that friends "have such an influence because people just want to be accepted so badly." She continued, if people believe their values may not be accepted by their friends, they are not necessarily "going to be themselves around their friends. They're just going to change to be what everyone else wants," and by so doing, not show "their true character." She proceeded saying whether friends' influence is positive or negative

> depends a lot on the friends' character, because if the friends are accepting of you no matter how you are, then it doesn't matter, you can just be yourself. But if they're not [accepting], then that's going to have a negative impact.

Due to this influence, Esther thought it crucial when choosing friends "to find people who are going to support" her. That Esther would refer to those who pressure her to compromise her values as "friends," reveals a different sense of the term than Aristotle uses to describe character friendship (IX 1§3). Since Esther provides a desire to "be accepted so badly" as the motivation behind these friendships, the friendships she speaks of might fit better into Aristotle's alternate category of utility-based friendship (VIII 3§1-3). Utility-based friendships, for Aristotle, form because potential friends see something useful that the other could provide, in Esther's case, acceptance.

Family was again identified as an influential shaper of character. Esther further commented that, "your family has a big part to do with" character development. She added, "I think parents have an influence just because they are really the only people that you have a relationship with when you are so young." Hence, in "those very early stages, the only examples you'll have … are from … your home life." She further explained,

> your parents really instil values in you, when you are young, and I think they tend to stay with you for a long time, so those values as they come out in your behaviour, are going to play a big part in your character.

Claire also saw family playing a significant role in character formation. She claimed that "part of your character is given to you by your parents"; it is "developed under parental supervision." She expanded saying, parents "kind of give you the foundation you go off of for the rest of your life." Thus, "if you have really supportive parents, who are … willing to discipline you and willing to … correct you in where you are doing wrong, then you'll have a really strong character." Because she saw parental influence as so significant, Claire thought that character was largely "dependant on our parents' parenting."

Although the moral significance of upbringing has already been mentioned in several places, for reasons that will become evident in the Implications section of this chapter, a few further comments will be helpful. In Book X Chapter 9 of the *Ethics,* Aristotle explores more fully the importance of early moral education. He starts by noting that "if arguments were sufficient by themselves to make people decent," then

society as a whole would be far more virtuous than it is (X 9§3). Instead, it is by "their feelings" that the masses live, pursuing pleasure and avoiding pain with no regard for what is noble (*kalon*) (X 9§4). He then asks, "what argument, then, could reform people like these? For it is impossible, or not easy, to alter by argument what has long been absorbed as a result of one's habits" (X 9§4). Aristotle continues by saying that those who live by feelings alone are unable to "listen to" or "comprehend" a cogent argument defending a life of moral virtue (X 9§7). Aristotle notes that while feelings do not respond to argument, they do so to force and law, and "that is why law must" be prescribed in one's upbringing (X 9 §8). For "a father's words and habits have influence," and "his children are already fond of him and naturally ready to obey" (X 9§14). Thus, an upbringing that cultivates moral habits (including feelings) and exhorts the child to aim at what is noble (*kalon*), will allow the young, as they gradually become able, "to listen" and "comprehend" arguments for the virtuous life (X 9§10). That is, having experienced, during one's upbringing, a life in accordance with *eudaimonia*, the appeal of pleasurable feelings that would detract from the good, may be resisted. However, without having experienced the happiness of a virtuous life, argument alone may not convince a person to live virtuously.

6.3.1.2 Helping Us See Our Moral Selves

Many participants spoke of the role of others in helping them see their moral selves more clearly. Olivia provided two examples, one specific, and one more general. She first spoke of her mentor:

> She's ten years older than me … , so she's old enough to be somebody who can look … [at] me and point out things in my character.… I trust her … to point those things out, and I work at them.

Olivia later gave another example saying that, "if you have a sense of who you are and who you want to be," and while making a deliberate attempt to be this moral person, "you totally offend someone in conversation," then this offence might highlight "something that you might want to change."

Like Olivia, Iris saw others' responses to her actions as significant. She said, "how my … words and action affect" "the people I love and respect" "is important to me,"

"so their response to me is very important." She clarified her thoughts with an example: "If something about me was very hurtful to someone else, I'd say I'd be very inclined to change" it. She added the proviso, "not necessarily always, because, obviously, not everything" that hurts is morally inappropriate. She continued, saying that because she trusted those in her life who were "willing to call me out on something," at the very least, she would "have some sort of conversation" with them about "whatever it is that they are sensing."

William also said that others "can help address situations where you might need to change." Or, "they can also encourage you," and "help you see what you've done well." He continued by saying that sometimes "you are kind of blind to … what's going on within yourself, and the things that you do, so it's very helpful to have others to help you see what you can't see."

The common theme in these quotations is that of others helping participants to *see* their moral lives more clearly. I emphasise the word "see" because a number of virtue ethicists (e.g. Crisp, 2000, p. xxiv; McDowell, 1997, p. 157; Sherman, 1991, p. 40) claim that the development of *phronēsis,* and therefore character, is largely a matter of coming to see with greater moral clarity. As IX 9§5 attests, "we are able to observe our neighbour more than ourselves, and to observe their actions more than our own." Presumably, then, it is also true that our neighbors are better able to see our strengths and weaknesses, and provide a helpful moral perspective that we are unable to apprehend on our own.

6.3.2 The Indirect Influence of Others

The indirect influence of others on character was noted in two different respects. First, participants described how observing others' character provided inspiration and motivation for their own moral progress. Second, participants provided several further examples of how the arts might shape one's understanding of morality and character.

6.3.2.1 Looking to Others As Moral Examples

Many participants spoke of others serving indirectly as examples of good (and bad) character. Here, others are not making an overt effort to influence. However, through their example (moral and immoral), they do influence those who observe.

Samantha described this observational process saying that one might "see someone else's character that they liked ... and learn from that." One could, she continued, "mimic them, or ... try and ... think in the same way as them." Gwen, citing the moral example of her pastor, followed this mimicking theme by saying, "Just being around him and seeing how he talked to people, and how he related to people, was something that was really special, and [I] was just able to kind of almost mimic how he did it." By imitating the moral lessons observed in others' character, Samantha and Gwen might be described, from an Aristotelian perspective, as "borrowing" the *phronēsis* developed through experience in the lives of the observed (VI 11§6). Although merely mimicking behaviour does not yet constitute virtuous activity (see II 4§3), using the *phronēsis* of those who "see correctly because experience has given them their eye" is, for Aristotle, a necessary component of moral growth.

In like fashion, Thomas, imagining a person whose character he wanted to emulate, said, "you see the example [of another's character], and it causes you to say ... , 'There's a human being right there who ... has ... the same struggles I do, and they're doing more with ... their life.'" He continued, seeing "such a great character," provides "motivation" to become better: "It gives you ... a goal, ... something to aspire to. It's encouraging." However Thomas also saw the power of the negative example that others can present: "You see a schmuck, and you say, 'I don't want to be like him!'" He said, this negative example can equally be a "motivation to try to improve your character."

Several participants spoke of others inspiring them to live at a higher moral level. For instance, Duncan said the example of others was instrumental in him "wanting to change" his character. He added that because of the inspiration of others it is easier "to work" on character-based issues when "in a group," rather "than to do it on your

own." Similarly, Thomas alluded to the motivation of moral community: when "you have a bunch of people working towards the same thing, ... it makes it that much easier – like La Vida," for example. Duncan and Thomas appear to be saying that a group, whose members share similar moral ends, encourages and facilitates the moral development of its members. This insight recalls comments made by Aristotle on friendship: "for each molds the other in what they approve of, so that '[each will learn] what is noble from noble people'" (IX 12§3).

6.3.2.2 The Arts and Morality

Although a lesser theme with regard to this question, and also a theme mentioned in section 5.3.4, Saul, Gwen, and Olivia made some significant statements regarding the arts and moral formation. Saul felt that "literature" could influence one's morality. As personal favourites, he mentioned the works of J. R. R. Tolkien and C. S. Lewis. For Saul, artistic influences were not always positive, however. He said that when listening to certain kinds of music, "you can kind of feel certain morals slipping away almost as you listen to it." Saul's reference to music, corroborates with comments I overheard while on the expedition. Students were discussing the music group "Limp Bizkit" (whose name is a reference to a male masturbation game), and seemed in general agreement that the band had negative moral impact on its listeners.

Gwen also said that "poetry and reading" had been influential on her character. As an example she cited "Thoreau," and people like him who "went out in the woods on their own," and wrote about "their perspectives on life." Gwen appears to be referring to a quotation from Thoreau's *Walden*, "I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived" (1854/1995, p. 59).

For Olivia, moral inspiration came from the "people that I've learned about in my history classes." As an example from her historical reading, she cited the life of John Adams and his friendship with his wife Abigail. Through their letters to one another, in which they regularly referred to each others' goodness and wisdom, Olivia was

able to "learn from their experience" and glean moral lessons from their lives. Olivia then moved from history to fiction providing yet another example "in the Odyssey," where "Odysseus wasn't as perfect as one might have hoped he would be, especially with the temptations that he fell into, but that's human nature for you." She spoke of "how Penelope was virtuous in … her devotion to her husband," despite "so many suitors offering her so many things." She continued, referring to Telemachus' "stepping up, and becoming a man, and looking out for his mother," in his father's absence.

As mentioned already, Bohlin's (2005) book, *Teaching Character Education Through Literature*, builds a case for using fiction as a source of moral education. The following encapsulates her rationale.

> Instead of providing a list of precepts or a set of definitions, instead of presenting students with a benefits-consequences analysis, or invoking a sense of moral duty, I am inviting students and teachers alike to examine what we can learn from the moral development of characters in literature. (ibid., p. 9)

She believes that by reading about the experiences of such literary characters, a student receives a *"schooling in desire*" (ibid., p. 6). By this term she means "that internal world of moral motivation and aspiration that gives rise to a character's moral choices" (ibid., p. 19), which ultimately form his or her character. To appreciate better just what is required in schooling one's desire, she mentions Socrates' "pioneering analysis of human motivation (ibid., p. 15)," as found in Plato's *The Republic* (435d-445e). There, Socrates provides "three seats of human motivation" (ibid., p. 15-16): reason, which tries to morally understand; spirit, which houses emotion, ambition, and desires both love and achievement; and the appetites, which seek satisfaction. Through examining a protagonist's reason, spirit, and appetites, Bohlin (ibid., p. 6) aims "to help students become more adept at ethical reflection." She regards fiction as a helpful teaching medium because of "fictional characters' ability to recognise and choose what is best for their lives overall," which is, in turn, "largely dependent on the goals they desire and embrace" (ibid., p. 23). As an example she refers to Tolstoy's *Anna Karenina*, an extraordinary woman who "gradually becomes a shrew, full of self-loathing and regret, because of her fateful choices" (Bohlin, 2005, p. 23). Bohlin's belief in the moral educational value of

reading is echoed by Olivia's ethical references to Homer's Odyssey, described in the previous paragraph.

This section produced two main themes: the direct and indirect ways in which others impact one's character development.

This chapter has examined participants' responses to three questions about Aristotle's conditions for virtue: the role of reflection in character development; the role of practice in character development; and the role of others in character development. The implications of the participants' responses to these questions will be examined next.

Implications

Before closing this chapter, some summary comments, from an Aristotelian perspective, may be helpful. With regard to the role of reflection in character, participants' responses could be said to be in harmony with Aristotle's understanding. Although participants may benefit from a deeper understanding of the role of reflection in character formation, as described in Chapter 2, nothing in their responses appears to be overtly antithetical to Aristotelian ideas.

There are, however, several further implications that could be drawn from the participants' perspectives. If moral self-perception depends on reflection to the degree claimed by participants and Aristotle, reflection should then be placed at the centre of any moral educational curriculum. As this thesis progresses, it will become increasingly evident that "solitude," or what Hahn calls "aloneness" (1940b), is a crucial curricular element in creating such reflective space, space that expeditions are particularly well-suited to provide (see subsection 8.1.1.2). However, in tension with this need for solitude, participants shrewdly noted another crucial element that facilitates moral reflection: the presence of others. Despite long-standing claims to the contrary (see James, 1980), as O'Connell and Dyment's (2004) research appreciated, many students struggle to reflect on their own. The guided reflection so often associated with OAE (e.g. Greenaway, 1993), as participants' note later in this

thesis, helps facilitate such moral reflection (see subsection 8.1.1.3). Participants' responses then, reveal that reflection requires both time apart and time together.

Regarding practice, participant perspectives appear to have less in common with an Aristotelian understanding. Noted exceptions notwithstanding, participants did not connect their understanding of practice with their carefully articulated understanding of the reflective process. By not connecting practice with reflection, participants often described practice in solely behavioural terms, neglecting the insight (provided by Gwen) that while certainly reinforcing physical acts of moral virtue, practice also refines one's moral judgement. A consequence of this omission was a rather underdeveloped conception of practice as largely a matter of habituation. Understanding practice in this limited sense resulted in one further oversight already mentioned in the implications of Chapter 5: the motivation for and affect towards an action. Although participants identified the importance of repetition in the development of moral dispositions, they appear to have missed the equally important elements of motivation and affect, which are distinguishing traits of virtue theory.

Such omissions and oversights have significant import for the moral educator. For the participants' grasp of moral practice seems to be somewhat redolent of the expertise model critiqued by Dunne in subsection 3.6.3.1. There, the varied and unpredictable circumstances of moral action were found to require a more relational, flexible, and experiential kind of knowing. Such knowing is less formulaic than *techne* (skill), and may only be developed through the "resourcefulness of mind" (Dunne, 1993, p. 273) characteristic of *phronēsis*. Moral practice then, cannot be merely a matter of behavioural repetition (e.g. Duncan's basketball analogy). For practice to be moral in the Aristotelian sense, it must be informed by *phronēsis,* which is ultimately an expression of whom one has morally become (Dunne, 1993, p. 244).

Turning finally to the role of others in character formation, again exceptions notwithstanding, participants' perspectives can be seen to be largely Aristotelian. Their understanding character not as an individual pursuit of martial virtues (e.g.

bravery and endurance), but more as a relational and communal activity, dovetails well with Aristotle's emphasis on friendship, and beyond the *Ethics,* with Swanton's (2003, pp. 115-127) understanding moral motivation as essentially unconditional love. Similarly, their insight that the example of others, in addition to the more direct relationships of family and friends, can indirectly influence one's moral perception, sits well with Aristotelian emphasis on *phronimai* (people with *phronēsis*) as exemplars. One further similarity to Aristotle's account is the participants' emphasis on mimesis, a connection developed in Bohlin's (2005) references to literature, virtue theory, and character development. For such reasons, participants' understanding of the role of others in character formation may be considered broadly Aristotelian. Their esteem of others' role in character's development suggests a number of moral educational implications.

One such implication concerns the importance of upbringing, an Aristotelian emphasis that participants' made several times through the study. As noted in subsection 3.6.1, a majority of character education efforts have been directed towards schools. However, as Arthur (2003, p. 8) has noted, the moral influence of the home "greatly surpasses" all others. Moral educationalists, then, might consider extending their character education programmes to the families from which the students come.

Another implication concerns the importance of friendship. If the moral influence of others, particularly in the form of friendship, is as profound as Aristotle and the participants have claimed, then the topic of friendship may also deserve significant attention in moral education curriculum. Perhaps if students considered friendship more carefully, they would take their moral roles as friends more seriously. This was certainly Mark Vernon's hope when he published *The Philosophy of Friendship* (2005), in which he searched "through philosophy for the things that may thwart friendship and for the conditions within which it may best thrive" (p. 7). In his manifesto on friendship, Vernon (2007, para.,1), like Aristotle, says that friendship "cultivates the virtues that allow children to grow into the adults who can flourish in society." For this reason, Vernon (2007) believes friendship to be a matter of "education" (para, 1). The importance of such education is highlighted by Esther's

observations on friendship. Had she been given a more philosophical understanding of friendship, she may have been more able to resist the negative influences of her so-called "friends."

One further implication relates to the previous two. Since one's character greatly depends upon one's upbringing, and one's character similarly determines the quality of one's friendships, what can be done for those unfortunate youngsters, who through poor moral luck, did not receive a moral upbringing, and thus are limited in character and the friendships that might encourage its growth? The participants' recognition of the moral role of literature may be one solution. An educator's selection of a well-chosen story, in the appropriate medium, at the right time, may provide a moral narrative that the student is otherwise lacking. While it may be no substitute for a proper moral upbringing, mimesis may yet help such students begin to feel, think, and act rightly towards pleasure and pain (II 3§2).

Having now discussed participants' responses to questions of character in general (Chapter 5), and questions concerning Aristotle's conditions for virtue in particular (this present chapter), I now turn to participants' expectations regarding the expedition's effect on their character.

Chapter 7

Expected Influences of the Expedition on Character

This chapter examines responses to a question asked in the first interview regarding what influences, if any, participants expected the expedition to have on their character. Using the categories described in Figure 4.1, this question is expedition dependent, but not virtue ethically specific.

I had a number of motives for exploring these expectations. Much like Chapters 5 and 6, the participants' responses given here, from the first interview, serve as an interpretive context for their perspectives offered later in the second interview. The importance of this context can be seen in Gordon, Houghton, and Edwards' (1999) article, *How People Change*, where they draw on an address given by Giges and note that the process of change is dependant on participants' "willingness" to change (p. 16). They explain that change requires "a willingness to experience discomfort and 'the unfamiliar,' and for those wishing to avoid such emotional discomfort, change will likely be difficult" (ibid., p. 16). Thus, participants' expectations, to a large degree, determine their readiness for change. This chapter reveals that the participants were unanimous in expecting that their character would in some way be impacted by the expedition. Consequently, their expectations for character change created an ideal research context for inquiring as to whether they did indeed believe

their character to have been impacted by the expedition: the question examined in Chapter 9.

Another motive for seeking participants' moral expectations was related to expedition curriculum. I wanted to know what elements of the expedition participants perceived to be morally salient. Since the La Vida course was an "Outward Bound-type wilderness expedition" (Daniel, Bobilya, & Kalisch, 2006, p. 12; see discussion of this term in subsection 4.6.3), thus making its curricular activities (e.g. solo, rock climbing, etc.) similar to many US expedition-based programmes, I reasoned that the participants' insights might be generalisable beyond the case (Schofield, 1993, 98-99). For the expedition leader interested in a virtue ethical perspective, such potential generalisations seem all the more warranted, since as demonstrated in Chapters 5-6, the participants' understanding of character was largely Aristotelian, thereby making their assessment of pertinent expeditionary elements to character, all the more significant. Accordingly, by identifying these ethically relevant elements of an expedition, educators with an interest in character formation can focus on such components, and thus capitalise on an expedition's potential to morally educate the participants.

When asked whether they thought the expedition would have impact on their character, comments by Claire and Esther were representative of many others. Claire said, "I think it's going to have a really good influence on my character, because it's … helped me in a few ways already…. It's helped me be more open to people … , because a lot of times I'm kind of shy." Noting a different aspect of the expedition, Esther, answering whether she expected the expedition to impact her character, said, "I think it will definitely. Even today, I found myself hiking, just realising that 'OK, we're only going a half mile and this is so hard!" Claire's emphasis on social demands and Esther's focus on physical challenges highlight two complimentary means that participants repeatedly identified as morally significant aspects of expeditionary life.

By way of introduction to the themes discussed in this chapter, the participants' intuitive associations of moral growth with expeditions may be seen as a derivation from a much older connection between wilderness and moral refinement. In *Wilderness and the American Mind,* Nash (2001) describes a number of sources which have led to a belief that wilderness facilitates moral growth. One such source is Christian monasticism, which began with the Egyptian desert fathers of the third century CE, who fled the moral decay of urban life, for the solitude of the desert (Nouwen, 1981, p. 24). This monastic tradition continued in the West, where monks "found the solitude of the wilderness conducive to meditation, spiritual insight, and moral perfection" (Nash, 2001, p. 18). Much later, spiritual zealots of a different kind, namely puritans emigrating from Europe to the wilderness of the New World, found the "frontier virtues" (e.g. hardihood and perseverance) required by the life of a pioneer (Roosevelt, 1923, Vol. 18, p. 23) to have a salutary effect on their morality. Yet another spiritual tradition claiming the moral influence of wilderness was that of the American Transcendentalists, who believed that "one's chances of attaining moral perfection and knowing God were *maximized* by entering wilderness" (Nash, 2001, p. 86). While such traditions convinced their followers of the moral significance of wilderness, it was only after the American West was closed that a broader section of the population began to conceive of wilderness as a "moral resource" (ibid., p. 67). For, as seen in Upton Sinclair's 1906 novel, *The Jungle*, the industrialising effects of "business values and urban living were felt to be undermining character, taste, and morality" (Nash, 2001, p. 144). Further, this growing sentiment for the moral value of wild places was central to the wilderness preservation movement (ibid., p. 198).

A more recent association of moral growth with expeditions in particular, can be found in Victor Turner's (1969/1995) work on liminality. Drawing on Van Gennep's 1909 *Rites de Passage*, Turner used the word "liminal" – from the Latin *limen,* meaning threshold, beginning or entry point – to describe rites of passage he was researching in Africa. For Turner, rites of passage are ambiguous events, having no clear connections to past or future activity, and are thus "liminal entities," "neither here nor there," but "betwixt and between" (Turner, 1969/1995, pp. 94-95). He

continues by saying that for participants in a rite of passage, "it is as though they are being reduced or ground down to a uniform condition to be fashioned anew and endowed with additional powers to enable them to cope with their new station in life" (ibid., p. 95). Turner describes this liminal period as a transitional experience, whereby the wisdom gained in the liminal state "has ontological value, it refashions the very being" of the participant (ibid., p. 103). The language that Turner employs to describe liminal experiences – equality, anonymity, absence of property, absence of status, absence of rank, humility, disregard for personal appearance, no distinctions of wealth, unselfishness, sacredness, silence, simplicity, acceptance of pain and suffering (ibid., pp. 106-107) – has led to some authors likening an expedition to a liminal experience (Andrews, 1999; Beames, 2004c, p. 32). Andrews (1999), for example, claims that the liminal quality of expeditions often results in "noticeably altered behaviours and dispositions" towards "the latter part of the expedition and in the participants' lives when they return to their regular surroundings" (p. 36). Similarly, while noting that the analogy between expeditions and the classical rites of passage model breaks down upon the participants' return home, where the expedition participant often returns to a community unaware of his or her experience and change (see subsection 1.3.1), Bell (2003) also notes that "adventure programs structurally mimic a liminal/transitional phase" (p. 44).

The comments of Nash, Turner, Andrews, and Bell provide a context for the four themes discussed in this chapter. The first theme focuses on character revealed and character built. The second theme suggests a reason why one's character might be built, the challenge of the expedition. The third theme describes how the successes met with on the expedition might serve as reference points for future challenges. The fourth theme identifies an expedition's capacity to provide sanctuary as an element conducive to moral self-perception.

7. 1 Revealing and Building Character

This section examines participants' anticipations that the expedition would both reveal and build their character.

7.1.1 Revealing Character

An early entry (August 15th) in an aside within my fieldnotes supports the legitimacy of this present theme. I noted there that the participants kept mentioning that "character is revealed on these trips." Similarly, within their first interview, many participants expected the expedition to reveal their character, but not necessarily to build it. Thomas, for example, said that "I think it's really going to show [it]…. When we start to actually get challenged, I think it's going to show my character." He continued, still speaking of his character, "Once I see what it is, I'm sure it's going to have an effect on how I go about my life…. It will be like a reality check."

Claire thought that through the challenges of expeditionary travel, "other people really get to see your character, because you're … being really open to everyone, [which] you kind of have to be" living in such close quarters. Referring to the role of wilderness in revealing character, Claire said, "the wilderness brings out the good and the bad, so it lets you sort through it better … than you would … be able to at home or in an environment … [where] you wouldn't really have to stretch yourself." Trying to understanding, I said, "So the wilderness helps you discover … ," and Claire finished my sentence: "who you are."

Iris also commented, in both the interview and in casual conversation (Fieldnotes, August 20th), on the uniqueness of the setting. She felt she understood why La Vida would be using a wilderness expedition to develop character saying, "you are not in a normal environment, and … very different things [from this atypical environment] can evoke … characteristics about a person." Speaking of insight into her own character, just two days into the expedition she said, "I've already noticed … not necessarily … a change, but …things like, 'Oh, at home I might not have thought about that.'" Although Duncan too believed the expedition would reveal his character, he clarified that it would reveal *only a part* of it. He explained, "Character is you as … a whole…. I don't think just one event can define your character. I think it can reveal it, but I don't think it will be the whole thing."

As the second interview will attest (see subsection 9.4), the participants' expectations, noted here, that the expedition would reveal their character appear to have been fulfilled. An expedition's capacity to facilitate self-discovery, moral or otherwise, is a finding well supported by the OAE literature. For instance, Walsh and Golins (1976, p. 5), in their classic account of the Outward Bound process, suggest that the "ten-group," a phrase used to represent an interdependent peer group of 7-15 expedition members, provides significant occasion for self-discovery. This self-discovery most often comes through one's relationships within the group, which provide a medium for moral expression, a claim demonstrated throughout the themes of Chapters 8-9. Walsh and Golins (1976, p. 5) further suggest that the ten-group is large enough for genuine conflict to arise, yet small enough for each member to own his or her contribution to the conflict, thus allowing the conflict to be authentically resolved. Johnson and Fredrickson (2000, p. 46) put it aptly:

> [On an expedition], a harsh word can mean a conflict everyone sees and an occasion for self-examination one can't avoid. The reverberations could last for days. The potential of any action to affect ones own happiness, and that of others, becomes undeniable. And undeniable too is the need for emotional intelligence and skill, not just in avoiding such conflicts, but also in dealing with them when they occur.

The above comments made by Claire and Iris call attention to another aspect of expeditioning highlighted by Walsh and Golins (1976, p. 4), namely the contrast between one's normal physical location and the wilderness environment. This "contrast is used to see generality which tends to be overlooked by human beings in a familiar environment, or to gain a new perspective on the old, familiar environment from which the learner comes" (ibid. p. 4).

While participants' expectations of moral-self discovery are significant, their distinction between character revealed and character built is highly relevant to a virtue ethical understanding of character. Within OAE, this "subtle semantic difference" (Richards, 1981, p. 158) was noted as early as 1969, when Nold claimed that the purpose of Outward Bound was to discover character, not necessarily to train and develop it (see hints of this also in Hahn, 1965b, p. 9). Although the reasoning behind Nold's statement is not entirely clear, his comment fits well with an Aristotelian perspective on character. For just as "one swallow does not make a

spring," nor do committing virtuous actions for "one day, or a short time" make a character (I 7§16). Given the shortness of the expedition, and the rigorous demands of Aristotelian virtue, it may be more accurate to speak of character revealed than a character built. That said, many participants, to whose views I now turn, did believe their character would be impacted by the expedition.

7.1.2 Building Character

Participants distinguished two different areas where they anticipated that their character would be built. As I had expected, in the spirit of James' MEW, they recognised the expedition's physical dimensions of character development (e.g. endurance). However, reminiscent of the findings in subsection 5.1.2, I was again surprised to learn that it was through the primarily social or relational aspects of the expedition that the participants expected their character to be built. An expedition's potential to address both the social/relational and physical aspects of one's character is a consistent theme that resurfaces throughout the remainder of this thesis.

7.1.2.1 Social Aspects of Character

By "social aspects of character" I mean that the participants' principal context for describing character growth, on the expedition or otherwise, was that of social connection. Whether through reflecting on moral responses offered and received, or through observing the moral example of another, participants consistently referred to character development through relationship with others.

Iris' comments provide a helpful introduction to this social understanding of character development. She said, "you can't really disappear in a group like this." Elucidating, she described the expedition as a "microscope" over one's life. "Not only do you have to see yourself, but there are 11 other people that are spending time with you as well." She continued by saying that because of the close proximity of the group: "we're all influenced by each other, so, you know, my words, my actions etcetera, have an effect on the way this trip goes." Iris seems to be suggesting that one learns about one's own character, while helping others learn about theirs.

Harvey and Simer (1999, p. 166) affirm Iris' comments, observing that expeditionary life requires living in close quarters for long periods of time without the option of retreat. They note that at the end of the day, instead of withdrawing into the privacy of one's own space and letting a quiet evening mitigate any strained relationships, the end of a day on expedition means making camp, cooking dinner, and organising the inside of the tent – all with other people (ibid., p. 166). If this unavoidable social interaction has moral saliency, as Swanton's (2003) pluralistic account of virtue theory contends (see subsection 2.7.1.5), then it suggests a significant reason why expeditions lend themselves so well to moral growth.

Iris' awareness that one cannot disappear on an expedition and that one's actions are on display for all to view can be further compared to yet another similarity between expeditionary life and monastic communities. Monks in the Benedictine tradition are asked to make a vow of stability (*stabilitas*) – a commitment to remain with the same community for the remainder of one's life. By remaining in the same community, one stays "long enough for the mask to slip a bit. Only when we stay in relationships long enough can we be known in such a way that we are confronted with the reality of ourselves and are challenged to" change (Okholm, 2007, p. 95). That is, living closely with others quickly shatters any delusional self-grandeur one might have. More personally, Jonathon Wilson-Hartgrove (2010), who has experienced such *stabilitas,* employs raw honest language to describe stability: it is seeing "one another's junk" and being able to "talk about it" (p. 2). "In short," he concludes, it is "learning to love one another" (ibid., p. 2). An expedition, even if only in an ephemeral way, can provide this stability, and has potential to reveal one's moral self.

Comments made by William and Gwen similarly refer to the morally refining social nature of the expedition, but in a very different way. They both identified their shyness as a moral liability, for it often prevented them from interacting with others. William consequently thought the nearly constant social demands of the expedition would have significant affects on participants' character. He said, "This experience could change your character…. [because] on La Vida, you have to … learn to work

with everybody, … to make things go as smoothly as possible, so there's no big problems." As will be noted in section 8.2, such social interaction on the expedition provides many opportunities for moral practice. William identified "coming out of myself, out of my shell, and enjoying the company of others," as a character issue he hoped the expedition might help him with. For he seemed to believe that his shyness often crippled him from appropriately caring for others. Although his interview took place in the early stages of the expedition, he claimed to see a change happening within himself: "I'm starting already to open up a lot more than I usually would in other situations." Gwen, like William, said,

> I've always been kind of shy, and have had a hard time opening up. And to be put in a situation with 11 other people …. [provides] a great opportunity to actually open myself up and get more used to talking with people.

She noticed that

> being able to present yourself to other people …. , learning how to … talk with other people, and learning to interact with other people … , kind of forces you to think about the different methods for talking to people and just being around people.

As a moral example of such communication, she suggested "being able to have patience, … [with] something that someone does that … rubs you the wrong way."

Aristotle would agree with the moral emphasis that William and Gwen have placed on appropriately conversing with others. In IV 8 he discusses the virtue of "wit." He notes that with regard to excess, people will do anything for a laugh, even at other's expense (IV 8§3). At the other end of the spectrum are those who don't laugh enough, appearing "boorish and stiff" (IV 8§3). The goal, he says, is to "say and listen to the right things and in the right way" (IV 8§1). Aristotle appears to be referring to the kind of "social skills" that several studies (e.g. Barrett & Greenaway, 1995, p. 42; Stott & Hall, 2003, p. 164) claim to be developed through OAE programmes. Due to the high degree of social interaction, an expedition, perhaps more than many other contexts, provides moral opportunity to see the consequences of communication.

Another reference to an expedition's social nature affecting character formation occurred when Saul and Gwen spoke of the moral example of others. Saul spoke of

the positive example of others' character impacting his own. He noted how the inspiration of others coping with the difficulties of the expedition "can help improve your character when you come to something that might be hard for you." Speaking of the Christian values and moral convictions of those he had just met on the expedition, he said he was already aware of their positive moral influence on him. Similarly, Gwen also saw the close social contact of the expedition as "an opportunity to observe" others in morally salient circumstances. By looking at a given situation and noting, "I like how that happened, and I don't like how that happened," she expected to develop her moral understanding.

Further, in comments that foreshadowed a theme developed in subsection 8.2.2, Esther, Gwen, and Thomas anticipated opportunities to care for their teammates while on expedition, and expected such compassionate acts to affect their character. Esther thought her character would be influenced by the expedition, through "respecting others …. and just realising … how you can help others have the best time they can." Similarly, Gwen thought her character would be morally influenced, while on the expedition, by her "learning how to help others, and to be there for others, and support other people that might be struggling." Thomas also expressed a desire to care for others, but for a different moral reason. He said he was concerned about "not being able to get outside myself and see other people's needs." He was worried that he might catch himself thinking: "How is La Vida going to be fun for *me*? … What's it going to do for *me*?" He continued, confessing his struggle with self-preoccupation, saying that "I think that is a big character flaw [of mine] …. I'm hoping ... my desire to change that will come out in La Vida."

Interestingly, William echoed Esther, Gwen, and Thomas' emphasis on care, but in the opposite direction. William said of the the expedition, "I expect it to just make me more … able [to] … to readily accept help from others." He identified his tendency towards isolating himself as "something I've had trouble with over the years. I've just … kept to myself a lot." As subsection 8.2.2.1 will reveal however, both the selfless wish to serve, as noted in Esther, Gwen, and Thomas' comments, and William's willingness to be served, may conflict with Aristotle's epitome of the

virtuous being, the magnanimous "great-souled" (*megalopsuchia*) man (IV 3). Hauerwas and Pinches (1997, p. 46) critique Aristotle's magnanimous man for his unwillingness to accept others' help (IV 3§24). Instead, they suggest the "kenotic" man, from the Greek *kénōsis,* meaning "emptying," as the paragon of virtue. This reference to *kénōsis* comes from a biblical passage, Philippians 2:5-11, where Christ is said to have emptied himself and become the servant of all. Blackburn (1996), noting this change in conceiving virtue says that the "humility, charity, patience, and chastity of Christianity would have been unintelligible as ethical virtues to classical Greeks, whereas the 'magnanimity' of the great-souled man of Aristotle is hard for us to view as an unqualified good" (p. 394). Although Blackburn (ibid., p. 394) explains these different concepts of virtue as merely reflecting the "central preoccupations" and "needs of the culture" of the time, other scholars, Hursthouse (2001, p. 8) for example, are more willing to admit that Aristotle was simply wrong on a number of issues. For the participants in this study, Hauerwas and Pinches' (1997, p. 46) "kenotic" man (persona), the embodiment of Christ's agapic ethic (see also Swanton, 2003, pp. 151-152), appears to be the exemplar they aspired to emulate.

Since James' MEW is the primary character construct within the OAE literature, I rather naively had expected participants, who in all likelihood as college freshmen had no familiarity with said literature, to emphasise the individualistic martial virtues of character (e.g. endurance, courage, etc.). Thus, their consistent references to the formation of character within care-based relationship was an unexpected finding of this study. However, it is important to recognise that participants were not altogether silent on the more physical expressions of character associated with James' MEW. Although a less prominent theme, participants also expected moral change through the physically arduous expedition.

7.1.2.2 Physical Aspects of Character

Olivia thought the expedition would affect her "tolerance for hardship." Although just days into the expedition, Olivia told Iris that "It's the hardest thing that I think I have ever done in my entire life." Hardship has been long held hallmark of many

OAE programmes and expeditions in particular. Cook (1999) notes that the White Hall Centre for Open Country Pursuits, which opened in England in 1950, encouraged the teaching of "hardship and physical challenges" (p. 169). In like fashion, Nicol (2002b) notes that "placing pupils in positions where they would experience adventure, fear, physical hardship and discomfort" was a commonplace value of many OAE programmes (p. 87). Futher, Wurdinger (1997) notes that many within OAE believe that the development of participants' endurance through adventure pushes them "physically, which will push them mentally and enhance their ability to overcome the stresses of life" (p. 8).

Comparably, Gwen said that she expected her character to be impacted through the expedition's requiring "physical endurance, and just learning to push yourself." Claire said something similar, claiming that "the expedition gives you a chance to become better, because it gives you a chance to push yourself harder than you've ever" done before.

Saul also referred to the physical aspects of character development. However, his conception of character seemed far narrower here than it had been in his previous descriptions. In what he described as "my problem with character development," he seemed to be limiting the moral relevance of the expedition to the "frightening" aspects of the course. He said that

> part of my problem with character growth is that a lot of times things that drive other people forward, really don't do so much for me. I really don't get nervous about a lot of things. I know a lot of people are talking about the 12 mile run at the end. They are nervous about that or they are nervous about the ropes course … , and for me it is not as frightening.

Saul's comments are of interest to this study, for while at variance with both other participants' perspectives and his previous observations, this perspective raises an important question. If the moral benefits of an expedition are most often associated with physical demands, as much of the cited literature suggests, do those who are more physically capable stand to gain less moral value from an expedition? A relational understanding of character development, grounded in agapicly motivated virtue (see Swanton, 2003, p. 121), vastly broadens the moral purview of an expedition, thereby making it ethically relevant to all.

Participants' expectations that the physical demands of the expedition would affect their character can be related to the development of moral virtue. As discussed in subsection 2.3.2.1, moral virtue is governed by the intermediate part of the soul that "both listens to reason and obeys it" (I 13§18). However, while the intermediate part of the soul *can* listen to reason, it must also be taught to do so. To achieve the mean, for any moral virtue is to have one's appetites, desires, and implulses obey the edicts of reason. Gradually, as one becomes more capable of listening to and obeying one's reason, with regard to a given virtue, one develops a disposition (*hexis*) to be virtuous within that moral area. Understanding moral virtue development as a gradual process may be in tension with participants' expectations to grow in the moral virtue of endurance within a mere two-week period. Unfortunately, for reasons already articulated throughout Chapter 4, it was empircally unfeasible to determine the degree of dispositional development within the participants' character. How then can one actually determine whether participants' character was impacted, changed, or developed? For as Chapter 9 will reveal, participants did believe their character to be influenced by the expedition. Although already hinted at in subsection 5.2.2, this question will be given careful consideration in subsection 9.1.1.1.

The themes examined in this section point to a finding discussed in Chapter 10, which claims that OAE expeditions aim for their fullest potential when they emphasise both the social *and* physical (albeit to a lesser degree) aspects of the journey.

Moving now to the next theme, one reason why participants' expected to develop physically demanding moral virtue was their anticipation of the constant challenges presented by an expedition.

7.2 A Challenging Expedition

In subsection 5.2.2, participants mentioned the role of struggle in character formation. Consistent with this observation, when asked if they expected their

character to be impacted by the expedition, many anticipated the challenges of the expedition, and responded in the affirmative.

For example, Duncan thought the challenges of the expedition would be pertinent to his character development. He said, "I think it will be really good for ... my character, because ... it's way outside my comfort zone, and so I'm going to be … challenged to do things that I …definitely wouldn't do at home." Although attending a La Vida course is an expectation for the students, this requirement can also be met by electing to take a ropes course class called, Discovery, on Gordon College's campus. Duncan recognised that he could have "just done Discovery and gone the easier way," but thought the expedition "was a good challenge, … [that would] really … help" his character.

When asked if she expected the expedition to influence her character, Olivia said yes, "I think my endurance for challenge is [already] being built." She provided an example of this challenge in having to face her "fears." She said, "I think fear can really affect your character in dramatic ways. That might even be one way that it worsens your character if you let that fear rule you." She continued saying that facing one's fears can be "some of the hardest things you've ever done, but the most rewarding." The two fears she was struggling with were the dark and being alone: two significant elements of the 48-hour solo. Likewise, Iris faced the fear of overcoming the challenge of the solo, and thought "surviving the night" would be relevant to her character development. Speaking of the solo, she said, "I think just … finishing that, spending two days alone will be huge for me…. I can't spend [time in] darkness alone…. It's been a struggle all my life."

Samantha too appeared to expect the challenges of the expedition to shape her character. She referenced a cartoon strip, Calvin and Hobbs, saying "If Calvin doesn't want to do something … , [his dad] will be like, 'Oh [you should do it because] it builds character.' So I feel like, the really hard parts of this [expedition] are ... building my character and showing myself that I can do it." Likewise, Claire said that "out here in the wilderness" one's character is impacted. She expanded

saying, “It just pushes you to your limit ... and that’s really where your character comes out.… At your limit you realise the good and the bad…. You can’t be lazy out here … you have to work.”

The educational role of challenge is central to the philosophy of OAE. Richards (1981, p. 19) notes that Hahn (cf. Hahn, 1960b, p. 5) believed that expeditions could stretch boys, and through challenge give them the opportunity to grow. Hahn (1965a, p. 5) frequently quoted a paragraph from Conrad’s (1900/2004) *Lord Jim* to explain how expeditions test and “reveal the quality” of its members:

> he became chief mate of a fine ship, without ever having been tested by those events of the sea that show in the light of day the inner worth of a man, the edge of his temper, and the fibre of his stuff; that reveal the quality of his resistance and the secret truth of his pretences, not only to others but also to himself. (Conrad, 1900/2004, p. 7)

For Hahn, the challenges of an expedition assess one’s “moral fibre” (see Loynes, 2002 p. 119), better acquainting one with any needs for change.

Related to challenge, Berman and Davis-Berman (2005, p. 19) suggest that Luckner and Nadler’s (1997) theory of personal growth is the predominant educational model of OAE programmes. Luckner and Nadler are convinced that growth requires struggle and challenge. They view this struggle as the “edge” between one’s comfort zone (the areas of one’s life in which one is comfortable) and the unknown, unpredictable, and unfamiliar areas outside of one’s comfort zone (ibid., p. 29). Growth is moving outside one’s comfort zone with increasing ease (ibid., p. 30). By persevering through the disequilibrium encountered outside of one’s comfort zone, the comfort zone actually expands and a “new territory” of comfort is claimed (ibid., p. 30). Although I was unable to find any sources directly linking Luckner and Nadler’s theory with character development, the common emphasis on challenge and struggle may have resulted in a tacit conflation within OAE. That is, Lucker and Nadler’s conception of growth as the process of struggling through disequilibrium to one’s new territory, may have (perhaps unconsciously) been taken by many to be an explanation for character development (*moral* growth) as well. Given that Lucker and Nadler’s theory is still predominant in American conceptions of OAE (Berman & Davis-Berman, 2005, p. 19; see also Gassner & Russell, 2008, p. 140), the

conflation between increased comfort zones and greater character development could explain why, as Brookes (2003c) suggests, "the idea of character building persists," "in the face of strong evidence that outdoor experiences cannot change personal traits" (119). Further, this possible conflation of Lucker and Nadler's account with character development may explain why their theory has also, like character itself (see section 1.3) attracted critique, a critique examined in subsection 8.2.2.

This theme of challenge is directly related to the next theme where participants claim that any success in overcoming the difficulties of the expedition, could lead to a greater belief in their own capabilities when faced with challenges in the future.

7.3 Expedition As a Future Reference Point

When asked what influence, if any, she expected the expedition to have on her character, Samantha said she thought "it was … going to change my view of my limits. So like maybe something that I wouldn't try before, I'll try now." Using one's achievement on an expedition as a reference point for one's capability in future actions has to do with discovering one's potential. Hopkins and Putnam (1993, p. 12) believe self-discovery to be a prime goal of OAE programmes. This appears to be a plausible claim since self-discovery through OAE can be traced back to Hahn's own discovery of an inscription on a Belgian church: *plus est en vous*. Hahn took this phrase to mean: "there is more strength, more courage and more compassion in a person than he [or she] ever imagined" (Stetson, n.d., p. 3). The participants' responses to this theme appear to attest to their expectation of finding *plus est en vous*.

Duncan suggested that the expedition would be

> a good challenge, and it will really help ... , because ... once you finish it ... , you're like, 'Wow, that was tough, but I was able to get through it!', and you feel ... real good about yourself.... When I come upon a struggle back home [after the expedition], I can be like, 'Well, this isn't as bad as ... a 15 mile hike.'

Like Olivia and Iris in the previous theme, Duncan too noted the challenge of the solo. He said,

> I think the solo is going to be a real good thing.... It's one of those things I've never done. And so, by getting through it, ... it will be ... another thing that when I go back home ... I'll be able to be like, 'I lived alone in the woods for however long…. It's just another confidence booster when I face the struggles of everyday life.

Olivia also thought the expedition would serve as a future reference point when she said that "perseverance is a very important virtue," which expeditionary conditions demand. She thought that if one could persevere through the expedition, then "when you look back on it, [it] will motivate you in the future…. You [will] remember that experience, and you [will] know how rewarding or gratifying it was to finish."

Participants' expectations of finding a future reference point in the expedition appear to be reasonable. Daniel (2007, p. 388; see also Daniel, Bobilya, and Kalisch, 2006) found, in his research on a similar college orientation wilderness programme, that the expedition experience "served as a reference point, a reservoir of life lessons, and/or a life metaphor," for many participants (p. 12). However, it is interesting that participants associated these new reference points with development of their character, since the relationship between reference points and character is not obvious. Since this theme will resurface in Chapter 9, I will leave interpretation of it until then.

The themes discussed in this chapter represent participants' moral expectations of the expedition. If any themes discussed here were to emerge during the expedition, participants would need the reflective space to contemplate and discover how the expedition had affected their character. This need for reflective space may be a reason why the participants anticipated finding "sanctuary" on the expedition.

7.4 Expedition As Sanctuary

By way of introduction to this theme, Nash (2001), referring to an essay by Bodsworth, speaks of wilderness as providing "sanctuaries of reorientation" (p. 255). Conceiving of wilderness as a sanctuary is a rich metaphor with many nuances. The word itself has a double meaning. In its perhaps more common usage, sanctuary refers to a sanctified or holy (*sanctus*) place, often marked by a church. However, it

has long been recognised that the land itself can engender a sense of the holy, and thus also be a sanctuary in this more common usage.

Unsoeld, a philosopher and mountaineer, (1978/1999), captures this association in an article called, *Wilderness and the Sacred*, where he employs Otto's theological work, *The Idea of the Holy* (Trans., 1936), to describe his experience of wild places. Otto (ibid.), through extensive research, claims that an experience of the holy, which he describes as the "numinous" (from the Latin *numen* meaning supernatural or divine power), is universal to all cultures and religions (pp. xiii-xiv). Although recognising the ineffable nature of the numinous, he suggests the following definition: "It is the emotion of a creature, submerged and overwhelmed by its own nothingness in contrast to that which is supreme above all creatures" (ibid., p. 10). Further elucidating the numinous, Otto suggests the term *mysterium tremendum*, and then proceeds to analyse each word. *Mysterium,* for Otto, conjures a sense of "wholly other," or "that which is quite beyond the sphere of the usual, the intelligible, and the familiar, which therefore falls quite outside the limits of" (ibid., p. 26) what can be rationally known. Otto maintains that a "fascination" (ibid., p. 31) accompanies this sense of "wholly other." For in the *mysterium* one finds a "peace that passes understanding" (ibid., p. 34), a "strange and mighty propulsion toward an ideal good" (ibid., p. 36). *Tremendum* is manifested in feelings of "awe" (ibid., pp. 13-20), "overpoweringness" (ibid., pp. 20-22) and an "energy" that is at once "urgent, compelling, active and alive" (ibid., p. 24).

Unsoeld (1978/1999), referring to Otto's work, believes that "the bare austerities of Earth's high places" (para. 2) often offer numinous experiences. Whether through the mystery apparent in the "progression from the acorn to the oak" (ibid., para. 8), or the tremendous power of a "storm," an "avalanche," or "the sea," wilderness presents the traveler with the *mysterium tremendum*. However, it is the response to the numinous that is of particular interest to this thesis. This response is related to the second less common usage of the term "sanctuary": a place of refuge.

Participants in this study expected the expedition to offer sanctuary, a quiet place of refuge where they might gain perspective on their moral lives – "a sanctuary of reorientation" as Bodsworth (see Nash, 2001, p. 255) put it. While some have speculated that this reorientation simply requires time and freedom (e.g. see Stringer & MacAvoy, 1992), elements that any (non-wilderness) environment could potentially provide, others believe that a deeper reorientation comes from places that an individual finds sacred. Knowles (1992), for example, referring to geographer Yi Fu Tuan's (1974) theories of "geopiety" and "topophilia," believes that sacred places in the "out-of-doors" uniquely provide "an opportunity to come face to face with the realities of life and the very essence of life's meaning" (p. 10). Further comments by Unsoeld (1978/1999), reminiscent of Hauerwas and Pinches' (1997, p. 46) "kenotic man," bolster this perspective. Unsoeld (1978/1999) believes that the most natural response to encounters with the numinous, encounters that very frequently occur in the wilderness, is humility; and "humility might be seen as at least the first step to be taken upon this arduous path" (ibid., para. 14) of "self-abnegation" (ibid., para.15), the moral journey common to us all. Unsoeld's explanation connects wilderness with numinous experiences that often result in a sense of humility, and, as Otto noted, a "strange and mighty propulsion toward an ideal good" (1936, p. 36). This explanation may provide a tacit reason for the participants' expectation that a wilderness expedition could provide sanctuary for moral reflection.

This desire for sanctuary, in its secondary sense, can be seen in Iris' expectation that the expedition would be a "good time" for character growth, since "you're away, so there is a lot less to concern yourself with, ... [it's just] you and these other people.... There is a lot less distraction." Kalisch (1979) concurs, noting that the lack of distractions in a "wilderness setting" is difficult to create "to the same degree in other environments" (p. 19).

Esther was concerned about distractions of a different kind. In Chapter 5, she was quoted as believing that a key to character improvement was removing any negative influences on one's character. As a remedy for those struggling with these negative influences, she suggested that "they need to put themselves in a different situation,

like in different surroundings, like in wilderness." Kaplan (1995) has also noted the "restorative benefits" of natural settings (see pp. 172-175). He asserts that a fundamental condition of human functioning is the capacity to direct one's attention for extended periods of time. Highlighting the importance of this "directed attention," he lists the many functions that depend on it: maintaining focus, resisting distractions, making informed judgements, controlling emotions, perceiving accurately, and thought itself (pp. 170-172). The problem, however, is that ability to direct attention can become fatigued through the rigours and demands of our busy lives. Kaplan's research proposes four elements, constitutive of restorative environments, which reduce attention fatigue. These elements, he claims, are particularly prevalent in natural settings (see ibid., pp. 173-174). First, he mentions "being away" (ibid., p. 173), a change, conceptually or physically, in one's everyday environment. He cites fascination (ibid., p. 172) second, as a type of attention that requires very little effort. As an example he provides "natural settings," which have the added benefit of allowing for reflection, further restoring one's ability to direct attention. The third restorative element is the environment's "extent" (ibid., p. 173), which must be large enough to hold "an endless stream of stimuli both fascinating and different from the usual" (p. 173). The final element is "compatibility" (ibid., p. 173). Here the environment should develop the "purposes and inclinations" of the individual. Others have noted the relevance of Kaplan's restorative theory to OAE (e.g. see Heintzman, 2008, p. 314), which suggests that Esther is not alone in anticipating the restorative qualities of the expedition.

Saul provided a specific example of the kind of reflection that he hoped the sanctuary, found on the expedition, would promote. As mentioned earlier, Saul claimed that "A lot of times I find my hardships and character growth to be somewhat philosophical." He felt that "being alone in the wilderness, [was] a great opportunity" to work on some of these difficulties: "I think God uses nature to help you look inside and examine yourself." Saul's anticipation that the expedition would provide sanctuary for his philosophical ruminations appears to be warranted, since participants in another qualitative inquiry (Fredrickson & Anderson, 1999) into two wilderness expeditions celebrated the existential contemplation afforded by their

journey's "periods of solitude." This contemplation included asking many of "life's deepest questions," such as, "What is the purpose of my life?" and "What really matters in life?" (ibid., p. 31).

Self-examination was also something that Duncan anticipated. He said that he expected the expedition to provide "a lot of time to … think and reflect on things ... that [have] … been going on in my life … for the past year. And [also to] think about what's to come in the future." He concluded saying, "I think … having quiet times is really good to … help people grow." Duncan's comments are evocative of Drasdo's (1973/1998) understanding of wilderness:

> this sense of freedom is treated then, on the one hand as allowing us a sanctuary or a neutral country from which we can look back at the state and society more objectively … ; and on the other enable us to inspect in this isolation aspects of ourselves beyond our physical, intellectual, social and even aesthetic needs. (p. 18)

Regarding this theme of sanctuary, it is important to remember that at this point in interview one (see interview schedules in Appendix 3), I had yet to ask my question on reflection's relationship to character. That is, participants' responses connecting sanctuary, reflection, and character were their own associations, without prompting from the present researcher. This again confirms the roughly Aristotelian nature of the students' perspectives.

In closing, the reflective space that participants sought through the sanctuary afforded by the wilderness expedition, implies that a significant moral contribution of an expedition is simply providing space for this reflection, a topic examined shortly in subsection 8.1.4.

This chapter explored four themes. Participants expected their character to be both revealed and built. Anticipated challenges during the expedition were found to be a significant means to such character building. Provided that the participants were successful in meeting the challenges of the expedition, they expected such successes to become reference points for the future challenges they might encounter. Finally, participants identified a need for sanctuary to ensure adequate space for moral reflection throughout the expedition.

Before examining the participants' perceived opportunities to exercise Aristotle's conditions for virtue (subsections 8.1, 8.2, 8.3) on the expedition, I will first identify some implications from the current chapter.

Implications

Since the first three themes of this chapter are reaffirmed in Chapter 9, once more demonstrating a source triangulation (Lincoln & Guba, 1985, pp. 305-306) that suggests the trustworthiness of the participants' interviews, I will defer commenting on the implications of these themes until later.

One implication I will now examine, however, is the assumption undergirding all of the participants' expeditionary expectations mentioned throughout this chapter. This assumption is that any personal change, especially of a moral kind, that the participants experience while on the expedition, will be transferable to their lives back home. This belief in the transfer of learning (see Gass 1985/2008), a concept Hunt (1988, p. 10) claims to be central in OAE, is trenchantly criticised, by Brookes (2003b, p. 53; see subsection 1.3.4.2). Brookes contests that any such personal development (ibid., p. 51) occurs, instead invoking a situationist explanation (ibid., p. 57) for any *presumed* change in an OAE participant. Consequently, by rejecting a trait-based understanding of human development, the situationist critique denies the possibility of developmental transfer. According to this critique, personal or character development does not exist. More recently, Brown (2010) has described this assumption of transfer as "*Outdoor Adventure Education's Achilles Heal*." Although conceding that a transfer of skill can and does happen, he claims that transfer's effectiveness in experimental conditions has been ambiguous (ibid., p. 14), and "measuring transfer has proven to be a highly contested topic of research" (ibid., p. 15). Noting that the assumption of general transfer is rooted in the cognitivist perspective of knowledge being a discreet entity that can be transported (context free) from situation to situation, he critiques this model complaining that it does not account for how the learning environment (including human interaction) contributes to the learning process. That is, this cognitivist position pays little attention to how

intervention and social interaction play a part in learning. Given the difficulties surrounding the idea of transfer, Brown, like Brookes, invokes a situationist perspective, "which focuses on practices of participation and interaction rather than the acquisition of transportable knowledge" (ibid, p. 17). For learning, he continues, is dependent on one's "ability to successfully interact in society" (ibid, p. 17), thus making the conditions that enable this participation the needed research focus.

While in sympathy with Brookes and Brown concerning the paucity of evidence supporting the transfer of learning, with regard to moral matters, a virtue ethical perspective (rather than the situationist view) may offer a more tenable explanation for this dearth. Although the detailed philosophical account of virtue ethics, provided in Chapter 2, makes a trait-based understanding of character plausible, this thesis has yet to examine just how transferable a trait developed in one context, such as an expedition, is to another. For example, does the courage that Olivia might develop by persevering, despite her fears, through the dark nights of the expedition's solo experience, make her more likely to have the moral courage to stand against racial discrimination when she returns home? Swanton's (2003, p. 20) reference to the "field" of a virtue, the sphere of concern relevant to any given virtue (e.g. courage), may be helpful here (see subsection 2.7.1.5). Within the field of a given virtue, a seemingly endless array of circumstances may make moral demands on an agent. For each of these circumstances, a different response will be required. These diverse responses make up what Swanton (2003, p. 21) calls the "modes of moral responsiveness" for a virtue. Together, all these modes of moral response combine to form what she names a virtue's "profile" (ibid., p. 22). For Swanton, each of the modes of moral responsiveness that make up a profile for a virtue, has its own "fine inner state" (ibid., p. 26), or disposition (*hexis*). Thus, instead of one *hexis* for each virtue, as is suggested in the *Ethics*, Swanton is proposing a "pluralistic" understanding, where one virtue's field and profile will encompass any number of *hexei*. That is, the full profile of any virtue will include a plethora of established dispositions within a moral agent. Swanton's interpretation helps to explain why participants of an expedition might claim to have developed in a given moral area,

say courage, and yet still find, upon their arrival home, areas of their lives where courage is not yet fully attained.

Swanton's insight is at once both liberating and discouraging for OAE. It is liberating because it suggests that elements from the fields of virtues that solicit moral responses from the participants throughout the expedition, may indeed lead to growth within these aspects of the virtues' profiles. It is discouraging because these aspects of the virtues' profiles represent only a small proportion of the profiles of these virtues. The transfer, then, would be limited to circumstances back home that demanded a moral response in a location of a virtue's profile that was exercised on the expedition. Similarly, the extent of the transfer would be limited to the degree of change manifest in the fine inner states (*hexei*) of the agent during the expedition – presumably a modest change given the life-time extent of Aristotle's concept of character (I 10§11).

While the moral change that occurs through OAE programmes may only be modest, it is change nonetheless. As this thesis now turns to the participants' moral claims regarding their experience on the expedition, it is hard to imagine any other educational medium providing better opportunities for moral growth, however small, within such a short period of time. As the fourth theme of this chapter intimated, a significant occasion for this growth may be the reflective space and content (*mysterium tremendum)* provided by the sanctuary of the wilderness experience. Jamison, an abbot, in *Finding Sanctuary* (2006), more explicitly connects sanctuary with virtue. He believes that busyness and competition, driven by consumerism, have led to widespread social unhappiness (see pp. 13-19). Jamison asserts (ibid., p. 37) that what many of us seek is peace for ourselves and others (certainly a major element of Aristotle's *eudaimonia*). As his book title suggests, sanctuary is a crucial component in finding such peace. While he certainly advocates for the reflective refuge provided by sacred and holy (*sanctus*) spaces (he is after all the abbot of a monastery), he has a broader vision of sanctuary in mind. He claims that "the way you lead your daily life is a key part of finding sanctuary" (2006, p. 25). For Jamison, "virtue" (see ibid., pp. 25-29) is the path that leads to the daily "sanctuary

of peace" (p. 27). Virtue is what may enable us "to lead a unified life with the same values at home and at work, a life that is transparent and has nothing to hide" (ibid., p. 27). In this way, the abbot concludes, "the sanctuary-dweller is also the sanctuary-builder" (ibid., p. 29). Said another way, by dwelling in sanctuary – both as a sacred place and a refuge – one begins to build the virtue that will ultimately lead to a greater sanctuary, the sanctuary of perpetual peace.

Having considered participants' expectations regarding the impact of the expedition on their character, I now turn to the next chapter, which discusses participants' opportunities, while on the expedition, to exercise Aristotle's conditions for virtue.

Chapter 8

Aristotle's Conditions for Virtue on the Expedition

This chapter examines whether participants felt they had opportunity, while on the expedition, to exercise Aristotle's conditions for the development of virtue: reflection; practice; and the shared life. Their responses are taken from the second interview, which occurred near the end of the expedition. Using the categories described in Figure 4.1, these questions are expedition dependant and virtue ethically specific.

This chapter may be of particular interest to those expedition leaders committed to the moral development of their participants and persuaded by a virtue ethical understanding of character. For if participants claim that they were indeed provided these opportunities to exercise Aristotle's conditions for virtue, then OAE expeditions, for the generalising reasons suggested in subsection 4.6.3, could be used as a form of moral education relevant to character.

8.1 Moral Reflection on the Expedition

A comment by Claire serves as a helpful introduction to this section. When asked if the expedition had provided opportunities to reflect on her character, Claire quickly replied: "Definitely, many times ... in the group setting, and alone setting ... and ...

one-on-one setting. It was a great time for reflection." Claire's response outlines the many themes that surfaced with regard to reflection on the expedition. In sum, all of the participants claimed to have reflected on their character, with a majority simply responding, "Definitely!", and then following this affirmation with a specific example from their solo or journaling time (see below).

The role of reflection in development of any kind is well documented within the OAE literature. For example, Loynes (1999, p. 106) states that reflection is necessary for growth and development to occur on OAE programmes. More forcefully, Drury et al. (2005, p. ix), authors of a prominent OAE textbook, claim that unprocessed experience teaches very little. They therefore suggest, in a quotation reminiscent of *phronēsis,* that "it is experience processed in the mill of reflection and feedback that yields refined insight - the kind of insight that satisfies our hunger for understanding, develops our body of knowledge, and strengthens our capacity for sound judgment" (ibid., p. ix). Hopkins and Putnam (1993, p. 104) concur, claiming that it is reflection that enables the knowledge gained during an OAE course to be transferred to the participants' home context.

There were many reasons to anticipate that the expedition would be a fertile environment for reflection. Drasdo (1973/1998), for instance, calling nature a "theatre for contemplation," states that "thinkers in perplexity" have been retreating to the wilderness from time immemorial (p. 18). Abbey (1985) further suggests a reason for this tendency to reflect in wild places, noting that in wilderness we "confront, immediately and directly, … the bare bones of existence, the elemental and fundamental" (p. 7). More practically, Price (1970) notes that "life in the hills" tends "to show a boy the unromanticised truth about himself and his world" (pp. 86-85).

While other examples of the reflective opportunities afforded by expeditions could be given (e.g. Mortlock, 1984, p. 82; Drury et al., 2005, pp. 18-19), the following themes admit to significant moral reflection during the expedition.

The condition of moral reflection was reflected in four main themes. Participants identified both formal and informal opportunities for reflection on the expedition. In a theme that runs throughout the rest of the analysis chapters, participants' moral experience on the expedition, here examined with regard to reflection, were each unique and individually colored by the narratives they brought with them. The final theme encapsulates practical suggestions, gleaned from the participants' comments, for conducting expeditions that prioritise reflection.

8.1.1 Formal Moral Reflection

Participants called attention to a number of activities, within the established expeditionary curriculum, that were particularly suited to moral reflection. After identifying these activities – journaling, solo experience, group review – I later read work by Kalisch (1979, p. 67; see also Drury et al., 2005, pp. 18-19) in which he similarly praises the reflective potential of: journals, solo time, and group discussions.

8.1.1.1 Moral Reflection Through the Journal

In subsection 6.1.3, participants identified journaling as a helpful way to reflect on their moral lives. In the second interview, at the end of the expedition, they unanimously identified their expedition journal as a source for reflecting on their character. Within the OAE literature, there is a precedent for such association between journaling and moral reflection. Bennion and Olson (2002) for example, suggest that reflective writing is a way for participants to "explore themselves and define their values" (p. 240). Similarly, in a passage calling to mind *phronēsis,* Hammond (2005) describes journaling as an "insightful record of one's feelings, thoughts, insights, actions, dreams, plans, wishes, values, and philosophy" (p. 59).

Esther also thought the journaling sessions were relevant to understanding her character. However, she further clarified the relationship between the two:

> It's not like … [any] one journaling session ... changed my character, it's going to be a conscious battle to get there, but it definitely helped me. And ... a lot of the things I realised ... [through journaling] I wouldn't have realised if I hadn't taken the time to stop and think about them and write about them.

Duncan also thought journaling was relevant to understanding his character. Highlighting the difference between a diary and a journal, he said that

> You ... reflect on the day and life in general and you take note of it. You don't ... just go, 'We got up, we had breakfast, hiked, and were done.' You put thought and meaning into the journals, ... or at least I tried to.

Iris thought she was given plenty of opportunities to reflect on her character. Although she identified "journaling times throughout the expedition" as significant and formative, she "thought the solo was the best time for reflection." She brought two themes – journaling and the solo (discussed next) – together, when she noted that on her solo, "I chose to write about each person's effect on me…. And through that I … saw a lot about myself in what I had ... felt about [my] relationships with the other people."

The deep and deliberate reflection found in Esther, Duncan, and Iris' journals contrasts with the findings of O'Connell and Dyment (2004, p. 168) discussed earlier. A possible explanation for this contrast is that La Vida's journal, rather than merely containing blank pages, provides quotes, short readings, and questions to help facilitate reflection. Schoel and Stratton (1990) claim that short readings "that grab the attention, the imagination, the heart and spirit, are helpful teaching tools" that can assist the participant in gaining insight (p. vii). Similarly Gookin (2003, p. iv), in a compendium of quotations called *Wilderness Wisdom*, says that while we may be aware that a certain experience was significant or profound, it is often difficult to articulate its importance. A quotation that captures "what we are feeling" may provide insight into the experience, and "take our initial feelings and turn them into" a concept relevant to our "life philosophy" (ibid., p. iv).

8.1.1.2 Moral Reflection Through the Solo

> When the wanderer comes away from the much–traveled noisy highway into places of quiet, then it seems to him (for stillness is impressive) as if he must examine himself, as if he must speak out what lies hidden in the depths of his soul. (Kierkegaard, trans. 1961, p. 42)

Like this passage from Kierkegaard's, *Purity of Heart*, Esther recognised the potential for moral reflection on her solo experience. She said, "You could choose to

just waste the time, like not do anything with it, but for me … I tried to take that time to examine where I was at [morally] …. So that was definitely targeted at character."

Using slightly different language, this time reminiscent of the Scottish-American naturalist John Muir, Saul felt that the solo "really provided a chance to look inside and … remove some of the … distractions … and … focus on you[rself]." (In Saul's journal, I later discovered that he had been fearful of what he might find inside during the solo experience (Fieldnotes, August 22nd)). Referring to the inwardly reflective nature of the solo, Smith (2005), paraphrasing a quote by Muir (1938, p. 419), says that a solo experience is like "going outside to go inside" (p.3).

Interestingly, Samantha, also employed language used by an American naturalist, Thoreau, to describe her 48-hour solo experience. She said that "the solo was all about … exploring yourself, and … discovering your character." She explained that "because we were forced to be by ourselves for such a long amount of time, we realised stuff about ourselves." Thoreau would have applauded this time alone, for he calls (1854/1995) humanity to lead reflective lives, and gives the imperative to "explore thyself!" (p. 208). Owen-Towle (2005) justifies Thoreau's use of the verb "explore" claiming that "*explore* is the correct term for soul-work, since it denotes a vigorous and thorough, yet open-ended, search" (p. 230).

Thomas also said that on the "solo I had plenty of opportunity to reflect on my character and reflect on where I was headed and what my ultimate goals are." Thomas' comment is relevant to Aristotle's discussion of *boulēsis* (wish or desire) in III 4. What one wishes for or desires is directly related to one's concept of what is good and noble (*kalos*) (III 4§5). By examining "where he was headed" and what his "ultimate goals" were, Thomas was ultimately reflecting on his *boulēsis,* and determining if he thought it morally acceptable.

Referring to his solo, Duncan said, "I spent the majority of my time reflecting on different aspects of my life." Speaking of this reflection time he said that "really opened things up to me that I probably wouldn't have seen if I'd spent the last two

weeks just hanging out at home." He looked to the future saying "now that I've sat down and looked at things in my life, … I'll work to change or become a better person because of it."

Similar to their journal discussed above, all the participants identified the solo as an exercise of reflection relevant to their character. Others have also connected the solo experience with moral reflection. Richards (1981) claims that the genesis of the solo experience was by design to encourage "introspection, self-examination, contemplation, and development of 'philosophic tone'" (p. 126). Owen-Towle (2005) provides an explanation as to why aloneness leads to reflection: "we seldom stop talking and producing long enough to find out what we truly believe and cherish" (p. 231). Bacon (1983) expresses similar sentiments by saying that in solitude "parts of ourselves are available for inspection there that are not available elsewhere" (p. 70).

Although more fully developed in the final chapter, a strength of expeditionary life is its balance between time alone and time together. From participants' responses, it appears that both individual reflection and group reflection were relevant to their character refinement.

8.1.1.3 Moral Reflection Through Group Reviews: Instructor Questions and ACES

By the term "reviewing," I mean literally re-viewing an experience. As Greenaway (1990) notes, "people may have 'viewed' their experience in just one way, but there are many 'views' that are possible," and a group helps the individual to explore these (p. 44). In its simplest form, group reviewing usually occurs at the end of the day, often around a campfire, and provides an opportunity to discuss any events or challenges encountered. However, more than just recounting facts (Knapp, 2005, p. 22), the group review often leads to reflection on inner discoveries, "changing attitudes" (Gordon, Houghton, and Edwards, 1999, p. 17), and areas of personal growth in general. Specifically relevant to this thesis, Johnson and Fredrickson

(2000) believe the group review to be a useful medium to discuss "ethical matters" (p. 47).

Remembering a particularly challenging day as navigator, Gwen recalled the emotional tension building within the group. She said that "all of us got to the point where we were … all snapping at each other." Recognising this relational strain, the co-instructor and I called a group review, during which we facilitated a discussion of the group's communication. Looking back on that group review, Gwen said, "to actually sit down and talk it out was" really helpful. She continued, "since we had that conversation we haven't had any [major] problems…. So that kind of group reflection was really good."

Claire also referred to reviews in "the group setting, [where] we had a lot of time talking … and reflecting on the day, and [noting] what could have gone better and what went wrong." Seeking to clarify, I asked if she was referring to the many discussions that resulted from questions that the co-instructor and I posed throughout the expedition? She replied affirmatively. Samantha identified instructor questions as well. She said that the questions offered a reflective "chance to sit for a moment and … stop joking around and having fun and … think about what we had done, and … share with each other how we felt about" it. Duncan also considered the instructor questions to be significant. Referring to the group discussions, he said that some of the questions really made "you think about different things. They weren't just … questions to pass the time, they were actual thoughtful questions." Many of the instructor questions the participants refer to were related to the moral code they created and committed to near the beginning of the expedition. Within many US OAE programmes, it is common for instructors to assign a group the task of creating a "Full Value Contract" (see Prouty, 2001, p. 10), a contract that outlines the group's values and communication commitments to one another. On many occasions, often around the campfire, the co-instructor and I would pose questions regarding the group's performance relative to their created contract. The participants used the acronym SHERPPA to describe their commitments. The letters stood for: servant's

heart, honesty/openness, encouraging, respectful, patience/prayer and positive attitude.

As I have mentioned elsewhere (Stonehouse, Allison, & Carr, 2011), this art of asking questions to elicit moral growth is nowhere better exemplified than in the example of Socrates' *elenctic* method. In the *Apology,* 21c-e and 23a, Plato (Trans. 2002) refers to the Socratic method as *elenchus*, meaning a way of asking questions that helps the interlocutor know what they know and do not know (Long, 2002, p. 55). Here, the skilful leader only *facilitates* learning, thoughtfully assessing the participant's needs and prompting his or her *own* discovery. While disappointed that participants did not recall more specific morally relevant examples, they did identify the group process activities as helping them to reflect on their character.

In addition to instructors' questions, participants referred to ACES, a group reviewing activity whose acronym stands for: Affirmation/Appreciation, Challenge, and Exhortation. One by one, spread out during August 22-24, each member of the group received an ACE from every other member of the expedition. For example, if Saul was giving an ACE to Gwen, then Saul would: speak of something he appreciated in Gwen; note something that Gwen did well that challenged him; and suggest an area in which Gwen might benefit from further growth.

Claire found the ACES activity very meaningful, because "being able to commend other people's character, ... and ... their strengths was really ... encouraging." Likewise, she continued, receiving ACES from others was "very helpful … because … you felt like you've … grown on this trip because of what they've said [in their ACES towards you]." Thomas also found that ACES "were a good way to reflect." He explained that they "provided … insight to … what other people think, and you can [then] … match it up with what you've been thinking."

Interestingly, for Iris, it was the *giving* of ACES that she found most relevant to her character. For in giving ACES, she had to think of what others had done that she admired. She explained that giving ACES "actually requires you to look at …

situations" on the expedition and to see "how someone's character has affected that" situation. Similarly, Esther also identified ACES as an opportunity for reflection with moral significance, saying she learned a lot from "seeing what people really admired in other people's character." When she heard what was respected in others' character, she thought "Oh that's cool that they noticed it in them; I wonder if that's an aspect I have"?

This strong emphasis on the moral significance of ACES could, in part, be explained by their chronological proximity to the second interview. However, I believe there is a more sound interpretation. In their meta-analysis of 96 different OAE studies, Hattie et al. (1997, p. 75) identify personal feedback as one of the four significant areas affecting change in OAE course participants. They refer to a quote from Richards (1976, p. 11) saying that: "one of the fundamental requirements for the development of a person's self-awareness is to receive feedback from others as to how they see his or her behaviors." Richards continues by noting that beyond OAE programmes, few places in life provide the "trust, acceptance and concern" for this kind of sensitive feedback.

The moral importance of direct feedback, from an Aristotelian perspective, is clearly seen in the significant amount of space devoted in the *Ethics* to an examination of friendship. As articulated in subsection 6.1.4, friends act as "another self," helping us see what is noble (*kalon*) through the examples of their character. Friends also gently redirect us towards the noble in our own struggle for character. Interestingly, Aristotle reserves this ethically refining type of friendship for character friendship (IX 1§3), expecting that the time and emotion necessary to foster such friendships limits them to a few over a lifetime (VIII 6§2; IX 10§3-4, 6). However, on the expedition, such ethical refinement appears to have occurred between participants who had known each other for a mere two weeks. If, then, it is unlikely, by Aristotle's standards, that any of the friendships formed on the expedition would qualify as character friendships, what then might explain participants' willingness to give and receive moral feedback with those they had just recently met? One way to explain this phenomenon is by reference to the concept of liminality described in

Chapter 7. Andrews' (1999) notion of an expedition as a liminal experience and Turner's (1969/1995, pp. 94-95) definition of liminality as a place of equality, anonymity, absence of status and rank, and unselfishness, suggests a context in which such moral feedback might be more likely to arise.

Despite this positive regard for facilitating participants' experience, it should be noted that the value of reviewing is a somewhat contentious topic within OAE. In 1980, Thomas James wrote an article asking, *Can the Mountains Speak for Themselves?* Within the article he sketched both sides of the argument: those who advocated reviewing exercises; and those who felt that participants should be left to their own reflections. Scholars remain divided on this issue. Gassner and Russell (2008), for example, studied the long-term impacts of a 21-day Singapore Outward Bound course. After examining over 300 past participant questionnaires, they found that group reviews "significantly contributed to long-term course impact" (p. 148). Woodcock (2006, p. 6) however, thinks the mountains can speak for themselves. He claims that there is little evidence that facilitation techniques, such as group reviews, greatly assist in achieving programme outcomes. More skeptically, Brown (2003) contends that much leader-led facilitation results in the leader paraphrasing students responses, which can "inadvertently or unknowingly, alter the students' reply with the consequence of favouring particular knowledge(s)" (p. 25).

While participants appeared to benefit from the deliberate reviews conducted during the expedition, scholars such as Woodcock and Brown might be pleased to find that participants also found many informal opportunities to reflect on their character.

8.1.2 Informal Moral Reflection

Asking if the expedition had provided opportunity to reflect on character, Thomas' response that he often reflected "on the trail, [while] by myself, behind somebody, or [when I] just didn't feel like talking," came as no surprise. There is a long established relationship between walking, thinking, and philosophy. The peripatetics, followers of Aristotle, derived their name from the covered colonnades at the Lyceum, under which Aristotle walked and lectured (Blackburn, 1996, p. 282). The

stoics too derived their name from a painted walkway (ibid., p. 363). An interest in walking appears to be something many philosophers have in common. Rousseau (Trans., 1782/1953) claimed that, "I can only meditate when I am walking. When I stop, I cease to think; my mind only works with my legs" (p. 382). Further, Kant, Hegel, and Kierkegaard all have walks named after their constitutional routes. Noting this relationship between thinking and walking, Solnit (2000), in her history of walking, suspects that "the mind, like the feet, works at about three miles an hour. If this is so, then modern life is moving faster than the speed of thought" (p. 10).

What did surprise me, however, was the significant role that others played in these informal opportunities for moral reflection. By again mentioning others, the participants' comments re-emphasised their relational understanding of character development. For instance, while Saul remembered reflecting while walking, it was reflection stimulated by his social interaction:

> You had time to talk with other people. I know I talked with William a lot, because we were in the back [of the hiking group]. And so I got to know him better, but also just some things he would say would help you start thinking, and then when there was some quiet, when you were walking [alone], you could start working through what he said.

Duncan also experienced moral reflection with others on the expedition. He said in "conversations, … different things that people say make you … compare yourself to [other] people." He clarified his comment saying, "When someone says something … you think about yourself, and you … reflect … on who are, because of what someone else has said." Sherman (1991), referring to Aristotle, agrees that conversation plays a significant role in our ethical development: "We need 'to live together with friends and share in argument and thought' in order to be fully conscious of the sorts of lives we are leading (NE 1170b11-12)" (p. 27). "Normal conversation with people" was also significant for Gwen's moral reflection. For example, while "waiting for the food to cook," she found "listening" to others and "hearing other people's reaction to what" she had to say very meaningful. Gwen's insight accords with Drury et al.'s (2005) comments on reflective opportunities on an expedition: "the slow, patient pace associated with rising dough and baking bread allows for moments of contemplative solitude or quiet group conversation unhurried by the demands of the daily itinerary" (p. 248). Finally, Claire mentioned reflective

conversation as well. On the expedition, the girls rotated between a two and four-person tent. She said, "when you got in the two-man [tent] you really had time to talk personally with that other person." Remembering such an instance, she said, "I was talking with Gwen, and ... was able to pour my heart out to her, and tell her a lot of different things about myself."

That participants on this expedition continued to reflect outside of the formal reviewing activities is consistent with the findings of Rea (2006), who conducted interviews on a six-week expedition in Iceland. He says that reflection, "amongst the participants," took place throughout the expedition, even though it was not being "actively encouraged by leaders" (2006, p. 130). While Rea admits that facilitated reviewing is not a "necessary precursor to reflection," he, like myself, believes that facilitated reflection may result in "more, or deeper reflection" (2006, p. 131-132).

A regret from the second interviews is that I did not receive more specific examples of the content of participants' reflections. Although the private nature of reflection discouraged me from asking outright, in re-listening to the interviews, I do think I could have probed further without offence. Even so, participants did volunteer some specifics of their inner journeys. The diversity of their reflection shows the individuality of each participant's experience, and the particularity of each members' moral narrative.

8.1.3 Unique Moral Reflection Within Individual Narratives

During the analysis, I tried without success to find a common theme in the participants' individual reflective narratives. It finally occurred to me that individuality was a theme itself. Esther reflected on this moral individuality within the group noting that the ACES were "different for everyone. No one really had the same" combination of traits. The ACES implied that we all had particular strengths and weakness of character. Others have recognised the significance and impact of personal narratives on OAE experiences. For instance, Leberman and Martin (2003) acknowledge "that each activity does not occur in isolation and that each participant

brings their own unique background to outdoor education programs" (p. 17). The following responses exemplify the individuality of participants' moral reflections.

Thomas' moral reflection centred around pride and selfishness. As an example, he cited how when he had "just barely climbed Chimney," a challenging rock route, he watched, in horror, as Iris, a girl (!), climbed Chimney. Thomas' competitive nature prevented him from celebrating Iris' success. Thomas claimed that this event caused him to reflect on his prideful nature. He remembered the co-instructor saying that difficult challenges often bring up issues of pride, and the rock climb had done this for him. Thomas also reflected on his struggle with selfishness. He recalled an incident where he was challenged to not "be greedy" by an expedition member, when taking too much of everyone's favourite spread: "Freako Butter" (a peanut butter, honey, and chocolate mixture).

Duncan reflected on the paucity of gratitude in his character. He was concerned that he might have been taking his family for granted, and wanted to work at "being more appreciative" and more "thankful for everything." He noted that time to reflect, on the expedition, enabled him to notice his ingratitude more quickly than if he had just "been at home."

Echoing Duncan's comments, a theme in Samantha's reflection was the importance of relationship. "Being on the solo and being alone for so long made me realise … just how much you take for granted the people around you." She also came to understand just how much she benefited from these relationships with others. She claimed to spend her free time often "reflecting on what I had learned from other people."

Olivia also reflected on relationship, specifically on the topic of friendship: "I did spend a lot of time reflecting on my relationships with the other people on the team." This reflection allowed Olivia to realise her longing for a deep and meaningful friendship. She said, "Iris and Samantha have an amazing friendship, and they've

come together so quickly, and I told them that I envy that…. So I spent a lot of time reflecting on … a friendship like" theirs.

Interpreted in the light of Swanton's (2003) pluralistic virtue theory, explained in Chapter 2, each instance here – whether Thomas' pride, or Duncan's ingratitude, or Samantha and Olivia's contemplation of friendship – can be seen as acting in a mode of moral responsiveness (ibid., p. 21) to some aspect within the field of their respective virtue. Similarly, each participant's mode of moral response reflects a different base of moral acknowledgment (ibid., p. 23). For Thomas, it may be the base of status, in the form of his disrespect for others' success that motivates his struggle for virtue. For Duncan, the base of bond, as a son and brother, appears to motivate his desire to become a more grateful person. For Samantha and Olivia, it may be the base of value or the good that motivates their appreciation of friendship. Seen through Swanton's (2003) lens, the participants are clearly engaged in moral reflection relevant to their character.

Given the rich moral narratives described in this section on reflection, one might expect expedition leaders to be interested in how best to facilitate such ethical contemplation. If this is the case, then the participants' responses in the next theme, regarding the impact (positive and negative) of the expedition's (US Outward Bound-type (see discussion in subsection 4.6.3)) curriculum on their opportunities to reflect, should be of moral educational relevance.

8.1.4 Implications for Expeditionary Moral Reflection

When asked about moral reflection on the expedition, participants provided a number of comments with curricular implications. For example, Samantha said that during the "first part" of the expedition "before the solo, we were going so non-stop, … we didn't even have time to think." Once she got to the solo, she began to reflect on what she had "been doing for the past few days." She claimed that it was only then that "I came to realise … what I had learned."

Gwen expressed a similar sentiment when she said: “The solo, I needed that desperately, because we were just going so fast for the rest of it, there wasn’t really a lot of time to think.” I was surprised by these comments, for both the co-instructor and I (personal communication, February, 11, 2007) feel that the expedition was conducted in a calm and relaxed manner. Other instructors also appear to have misjudged the pace of their expeditions. Examining data regarding the life significance of the solo experience, from two multi-year studies of college orientation expeditions, Daniel, Bobilya and Kalisch (2006 pp. 15-16) found that a significant number of the participants wished they had had more time to reflect. More graphically, Nicol (2002b), referring to Loynes’ comments from a conference report, likens “much outdoor education practice to an ‘express train’ where groups are racing through the countryside” (p. 93). Perhaps it is for these reasons that Johnson and Frederickson (2000, p. 47), whose aim is the ethical development of expedition participants, limit hiking to only six hours a day, thus leaving logistical space for more formal periods of reflection.

Claire also complained about the busyness of the expedition, lamenting how little time alone she had: “You’re almost always around somebody…. It’s very close quarters all the time: sleeping in tents with other people or doing dishes with other people, cooking or ... just always doing tasks with everyone else.”

With regard to another expeditionary implication for reflection, Iris’s comments suggest how important it is to interject variety into the daily routine. Iris complained that the time set aside for journaling was nearly always in the morning. She said, “It’s hard for me to journal in the morning.... I’m a night journaler. At the end of a day I like to ... get it all out on paper.” Her comments imply that participant reflection would have been better served by staggering the journaling sessions. Variety was also important for Duncan. Although he enjoyed reflecting with others, journaling came easier than verbal expression. Speaking of his journal entries, he said, “I opened up a little bit more, because it’s easier for me … to express” through a written medium. Duncan appreciated these varying means to reflection, and felt that they respected the individuality of expedition members.

A number of students noted the profound opportunity for moral reflection afforded by the journal session atop the summit of Hurricane Mountain (August 19th). By way of illustration, Saul said that being on top of Hurricane helped him reflect because "you're up there and everything's so much bigger than you, and you just feel very small when you're up there." He reflected, "it's a lot easier to be egotistical when you're sitting in a stream" and " looking at little rocks, than when you're looking at a huge mountain" range. He continued, "I almost wish I had had my solo up there." "I think just sitting up on top of a summit really would have helped put things even more in perspective." The humility implied in Saul's account is reminiscent of the "self-abnegation" that Unsoeld (1978/1999, para. 15) suggests is inspired by time spent in "earth's high places" (para. 2; see section 7.4). Saul is not alone in identifying the significance of his summit experience. Daniel, Bobilya, and Kalisch (2006) note that for one of the programmes they studied, many participants recognised the "perspective provided by being atop mountain peaks" (p. 248).

Claire raised another implication for reflection, this time regarding terrain. While she thought the expedition provided many opportunities to reflect on her character, not many of them happened "during the day [while hiking], because you are working so hard that you can only think of the next step." She continued by saying that hiking seems to almost deter reflection because: "if you let your mind wander too much and you're too tired you'll" not be able to keep up with the group. She then contrasted the amount of reflection that took place on trail versus off trail: "I think you get to reflect on trail more" than off trail. Bushwhacking is "much more mentally exhausting," because you have "to think about a lot" of things, such as navigation and safety. Claire's comments raise several important issues. Whereas subsection 7.1.2.2 asked whether those who are more physically capable stand to gain less moral value from the physical demands of an expedition, here one might ask the inverse. That is, might those who are more physically capable, because they are not as fatigued by the struggles of expeditionary travel, be afforded more time for moral reflection? Also of importance is Claire's "off-trail" insight, which may delimit Thomas' claims of moral reflection "on the trail." Given these comments, expedition

leaders might do well to consider the ramifications of their chosen route on participants' ability to reflect.

In closing, a comment by Esther summarises nearly all the themes of this section on reflection. She noted that it was during her opportunities to reflect on the expedition, namely through "journaling, and on the solo, and the summit experiences" that she "realised what I want to change about myself." With this desired change in mind, she added "Now it's going to take time … to implement those changes into my life." One explanation of the "time" required to implement the changes to which Esther refers is that change requires practice. This will be examined in the next section.

8.2 Moral Practice on the Expedition

The moral significance of expedition life comes into its own in this section on practice. Hunt (1999, p. 120), presumably referring to II 4§1 within the *Ethics*, notes that in order for virtues to be acquired, they must be lived. Experiential learning, the philosophy of education undergirding OAE, privileges learning through experience. For this reason, scholars have suggested that OAE expeditions are a helpful place to practise virtuous living (e.g. Allison, 2002, pp. 30-31). Johnson and Fredrickson (2000), in a section of their article called "Practicing Ethical Virtues," actually declare a purpose of their expedition to be "to offer an opportunity for students (and faculty!) to practice virtues" (p. 46). As examples of the relevance of expeditionary life to moral growth, they suggest that living together under field conditions calls "for such virtues as patience, perseverance, cheerfulness, and courage in adversity, generosity and forgiveness toward others" (ibid., p. 46). Importantly, they note that even the absence of such virtues is morally educative, because the inevitable conflict that results "provides opportunity for group discussion or individual reflection" (ibid., p. 46). Perhaps it is these many opportunities for moral practice and refinement that encouraged Prouty (2001) to claim that OAE "is one of the most effective tools to help our youth learn ethical decision making, to learn virtue!" (p.11).

Consistent with the OAE literature, when asked if the expedition afforded opportunity to practise actions related to character, participants' replies were emphatically positive. As seen in the next few responses, participants appear to have considered the expedition to be one long moral practice, highly relevant to improving character. Iris said, "I think that … everyday was an opportunity" for practice relevant to character. Even more pervasively, Gwen said, "I practised every single second of the day," the "whole thing was an opportunity to work on character." Comparably, when Thomas was asked if he had had opportunity to practise actions relevant to this character, he quipped, "Oh, yes, yes, every second!"

This section has two main themes. First, although the participants identified physical or athletic elements of the expedition to be opportunities for moral practice, their emphasis on these curricular features was minimal. Consistent with the relational understanding of character development running throughout this analysis, in the second theme, participants instead emphasised opportunities to care as forms of practice relevant to their character.

8.2.1 Physically-Related Moral Practice

Participants noted two athletic components of the expedition that they deemed relevant to moral practice: rocks and ropes; and bushwhacking.

8.2.1.1 Rocks and Ropes As Moral Practice

Many participants felt that both rock climbing and the ropes course offered an opportunity to practise overcoming their fear of heights. One such participant was Duncan who claimed that the expedition helped in "overcoming fears." He said, "The high ropes course and the rock climbing, because I'm afraid of heights, was … a big thing for me" to complete. Similarly Claire, speaking of the abseil, said, "standing on top of a rock about to rappel was pretty frightening," and so "being able to overcome" this fear was good moral practice.

William shrewdly remarked that the rocks and ropes required courage in two ways: the acrophobic courage already mentioned, but also the trust one must have in their belayer.

These comments bring to mind Aristotle's account of the brave person:

> A brave person is unperturbed, as far as a human being can be. Hence, though he will fear even the sorts of things that are not irresistible, he will stand firm against them, in the right way, as reason prescribes, for the sake of the fine [*kalon*], since this is the end aimed at by virtue. (III 6§2)

As participants attested, despite their fears, they were able to "stand firm against them." Whether these acts were truly virtuous, on Aristotle's account, depends on whether participants met with his already discussed requirements of virtue (II 4§3). Swanton's (2003, pp. 20-22) pluralistic understanding of a virtue's profile, recently discussed in the implications section of Chapter 7, is again relevant here. In courageously overcoming their acrophobia on the ropes and rocks, the participants made a contribution to the development of the disposition(s) requisite for this aspect of courage.

For Thomas, the moral significance of the rock climb wasn't in its height, but in the "perseverance" needed to stick with the climb, despite his extreme fatigue. He said of his climb: "Chimney was a bear! It was [total] perseverance." This trait of perseverance was often referred to when participants spoke of the bushwhack, discussed next.

8.2.1.2 The Bushwhack As Moral Practice

On August 17th, our expedition made a particularly difficult bushwhack through dense, trailless boreal forest. Since we began hiking at 8am and finished near 10pm, and encountered a long waterless stretch, the day stands out as the most physically demanding aspect of the expedition.

Referring to the suffering she encountered on the interminable bushwhack, Claire said, "I'd definitely say that would be developing character, because it was so hard for us, and we really had to just get all through it." Similarly, Saul and Olivia both

used the word "endurance" to describe the bushwhack's relevance to moral practice. However, it was Gwen who fully unpacked the moral significance of this physical challenge.

When asked about opportunities to practise elements related to character, Gwen mentioned, "The bushwhack, I'm sure everyone's been saying that." For Gwen, the bushwhack was the point in the expedition at which she really began to believe in herself. She recalled writing in her journal that she couldn't "wait for the pain and agony and … arduousness of the next day," so that she could prove to herself again that "I can get through this; it's going to be horrible, but I can do it!" She continued,

> When things get … difficult it makes you really look at yourself and how you're dealing with it, and that forced me to say, ... 'I'm not going to let myself start complaining…. I'm not going to bring other people down, I'm just going to do what I have to do to get through it.' I ... used to let myself just say, 'This is too hard…. I've pushed myself, I'm done.' But when you're with a group of other people who are still chugging along, you can't let yourself do that, ... so it's ... like the constant practice of just ... keeping going.... I know I can change this about myself if I just keep working at it.

In noting that she might become a persevering person through persevering (II 4§1), Gwen demonstrates an Aristotelian understanding of how a disposition (*hexis*) is formed. While it is impossible to make any definitive claim regarding her character improvement, it can surely be said that in backpacking nearly half her body weight for two-weeks, without complaint or resignation, she now knows she is capable of virtue in this section of perseverance's profile (see Swanton again), and need only, as she says, keep "working at it" for it to become an established disposition in her life.

This finding, that the physical aspects of the expedition related to the students' moral growth, appears consistent with other scholars who have noted how these physically demanding aspects of expeditions positively affect participant outcomes (e.g. Beames, 2004b, p. 164; McKenzie, 2003, p. 13) and help develop resilience (Ewert & Yoshino, 2007, p. 264, 2011, p. 41; Gassner & Russell, 2008, p. 148; Neill and Dias, 2001, p. 35). Such physical contributions notwithstanding, the OAE literature appears to indicate an increasing interest in the social and interpersonal aspects of outdoor programmes (e.g. Breunig et al., 2008; Brown, 2008, pp. 10-11).

A variety of reasons may be contributing to this social/relational emphasis. Berman and Davis-Berman (2005, p. 17), for example, have critiqued the traditional model of development, espoused by Luckner and Nadler (1997; see discussion of this model in subsection 7.2), which depends on the creation of disequilibrium in the participants. Within OAE programmes, such disequilibrium is often brought about by participants' perception of threats to their security and safety. This perception arises through activities that are purposely utilised to create hardship and stress (Mitten, 1999, p. 254). The problem with this traditional model is that scholarship increasingly suggests that a high perception of risk does not necessarily generate an effective learning environment (e.g. Leberman & Martin, 2003, p. 10). In their study of two OAE programmes, Leberman and Martin (2003) asked participants which activities took them out of their comfort zone and in which activities they learned the most. They found that "whilst it was the physical activities that took participants out of their 'comfort zones' … it was other parts of the course from which they had learnt the most" (2003, p. 17). Similarly, both Wurdinger (1997, p. 51) and Barrett and Greenaway (1995, p. 25) question the assumption that challenging physical activity yields the greatest personal development.

Such disenchantment with the physical elements of OAE, has led to practitioners and scholars to look for "a less macho and adrenaline-dependent approach" (Beames, 2006, p. 7). Using recent findings from the field of positive psychology, Berman and Davis-Berman (2005) reassess the requirements for personal and social growth, suggesting that the "greatest amount of change and growth comes from a place of comfort, security and acceptance," not fear, risk and anxiety (p. 22). They claim that these more "positive" attributes – attributes associated with expeditions (Allison, 2002, p. 212) – create a "context of friendship and support" (Berman & Davis-Berman, 2005, p. 23).

In an attempt to explore the philosophical and theoretical foundation of this new approach, several OAE scholars have noted the similarities between its emphases – comfort, security, acceptance, safety, support, and friendship – and care theory (e.g. McKenzie & Blenkinsop 2006; Noddings, 2003). This link to care theory is

significant to this thesis because, as noted in subsection 3.4.3, certain elements of care theory are common to a virtue ethical perspective. Futhermore, in line with this thesis' desire to offer a moral re-appraisal of Hahn's original vision (see subsection 1.4.2), McKenzie and Blenkinsop (2006) connect care theory with a cornerstone of OAE, Hahn's belief that the "foremost task of education is to ensure the survival of compassion" (p. 91). Appealing to Noddings' work, they suggest that it is time for OAE to revive its "commitment to compassion and care" (ibid., p. 91).

Expeditions can provide an excellent venue for the development of such care and compassion. Potter (1997, p. 255) provides a reason for this, claiming that a successful wilderness journey depends on healthy human interactions. Potter is referring to "expedition behaviour," a term used within OAE to describe "the way in which group members' behaviour affects others on the trip" (ibid., p. 256). Expedition behaviour is essentially "respect for one another" (ibid., p. 256), and conflicts are prone to arise when such respect is lost. By offering participants opportunities to respect one another, expeditions can be seen as sites for moral practice. For in Swanton's (2003) pluralistic virtue ethic, respect is a precursor to universal love (*agapé*), which is the basic mode of moral responsiveness, featured "in all the virtues" (p. 99).

This rather lengthy discussion of the relative dearth of participant responses linking the physical elements of the expedition to moral growth, provides a context for the next theme.

8.2.2 Care

Participants identified opportunities to care as opportunities for development of character. A comment made by Claire reveals the breadth of such opportunities. She said, "just being a friend … to people [on the expedition]," was a form of practice relevant to her character. She clarified what she meant, stating that such friendship required

> Not just … asking …, 'How are you doing?,' … but really being willing to … listen to people…. Being there for them to lean on you, when they need you, and having them there to lean on when you need them.

In a remark reminiscent of the *Ethic's* II 4§1, Noddings observes that if we want people to care, "we must provide opportunities for them to gain skills in caregiving" (2005, pp. 23-24). McKenzie and Blenkinsop (2006) note that OAE programmes, because of their "experiential nature," offer a "multitude of ways" for "students to practice caring" (p. 102). Naming just a few examples, they cite learning how to communicate effectively, group decision-making, environmental stewardship, service projects, and the development of a community-code (ibid., p. 93). These examples provide a helpful introduction to the discussion within this subsection. For the three means to care examined here encompass aspects of character related to friendship and community: service, encouragement and graciousness. The subsection closes with an extended narrative from Esther, who provided a detailed account of her desire to universally love – which is the basic mode of moral responsiveness found in the profile of every virtue (Swanton, 2003, p. 99) – the other expedition members.

8.2.2.1 Service As Moral Practice

Thomas' comments about service provide a helpful introduction to this theme. Service was an emphasis for Thomas throughout the expedition. He said, "Your whole attitude, your whole style of life changes … when you're being a servant." He spoke of waking up in the morning and thinking: "I'm not going to look today to how I can really please myself, and have a good time myself." Instead, he said he would "just look to … serve somebody else." Admittedly he added, "I didn't do it all the time, but I tried."

Claire said that she had opportunities to practise good character by: "Helping others on the trail, not just thinking about yourself and how you're going to survive." Likewise, William, when he said, "helping people on the trail, assisting them … , that's … service," was recognising the moral opportunity in serving others. More specifically, Samantha said, "we definitely pulled our good character out and used it" when hiking on the trail. As examples, she said, we "kept branches from slapping each other in the face," warned each other "about a hole, or root, or loose rocks," and often gave "someone a hand … over a fallen tree." Saul, like others, referred to the

many opportunities he had to provide service while on the trail. He remembered, during the bushwhack, hopping down from a small ledge and "sticking out his knee so that the rest of the team was able to step down onto it." Indicating why he thought that this was a moral act, he said that it may not seem like "a big deal, but … I could have easily just walked on ... and not even thought about" the others. Thinking of other examples, he said, "there were probably thousands of opportunities like" this. Opportunities to serve, he went on to say, were "just constantly around all the time."

In addition to acts of service on the trail, the participants mentioned service within the camp. William, for example, felt that the expedition offered numerous opportunities to practise character-related actions and attitudes. He mentioned "service … [through] just random things [like] getting water for somebody … [or] packing up the tent." These are both excellent examples of service, because they are two of the most dreaded tasks of camp life. They are the very activities that people often avoid, hoping that others will take the initiative. Saul mentioned another camp activity, cooking, that afforded him an opportunity to serve others. He said, "cooking dinner" and afterwards, "cleaning up all the junk that's in the [cook] pot," were just two of the opportunities for moral practice that "constantly" presented themselves on the expedition. He claimed that keeping the expedition going required a "servant's attitude: everyone pitching in." McKenzie and Blenkinsop (2006) affirm participants' responses, recognising "travelling," "cooking," and "tenting" as expeditionary instances of caring for others (p. 100).

One final example of service comes from my fieldnotes. On August 15th, William experienced significant cramping in his quadriceps. The co-instructor and I watched as the expedition members divided his pack weight and physically supported him until the day's end. "Attention to the needs of others" and the "sharing" of others' "burdens" are two examples Johnson and Fredrickson (2000, p. 46) give of "practicing ethical virtue" on expeditions.

As mentioned in section 1.4.2, Hahn's sole educational interest in what became OAE, was the development of compassion (see James, 1990, p. 12). He envisioned

service as the means to foster such compassion in OAE participants (Richards, 1981, p. 23). Hahn (1940b) went so far as to say: "without such service the passion of Love cannot grow" (p. 7). Service's connection with character can then be seen in its fostering of love, the "mode of moral responsiveness" found within the profile of all the virtues (Swanton, 2003, p. 99).

It should be noted that while genuine, meaningful, and commendable, the acts of service described by the participants of this current research, are probably not what Hahn had in mind. By service, he was speaking of the sacrifice needed to "drill," and train in life-saving, all for the sake of being ready to rescue a neighbor in life-threatening need (Hahn, 1965b, p. 8). Whether manning a lighthouse, training as a lifeguard, or running mountain rescue drills, Hahn was convinced that (literal) life-saving would engender compassion. Such belief in compassion through service led Hahn (1943, p. 5) to consider service to be more than a moral equivalent to war: "James in fact, is wrong when he says that war shows human nature at its highest dynamics; 'reverence for life' [through service] can release higher dynamics." Hahn's reference to "reverence for life," is most likely an allusion to the biocentric ethic of Schweitzer, who argued for the intrinsic value of all living things (Trans., 1990, p. 130; see also DesJardins, 2006, pp. 132-134).

Richards (1981) laments the decline of service within the Outward Bound tradition, noting that what was once service through the high-ethic of "life-saving," has now become merely service through "life-improving" (p. 157). That is, the "service project," typical of many Outward Bound-type programmes, has degenerated into "contrived projects" with little meaning for the participants (ibid., p. 157). This degeneration has apparently continued to the point of extinction with the publication of the *Strategic Framework for the Growth and Development* of the Outward Bound Trust (n.d.). Ironically titling this report, *Arriving Where We Started*, the Trust makes no mention of the role of service (n.d.). This loss of commitment to service, typical within many OAE programmes, may, in part, be the reason why McKenzie and Blenkinsop (2006, p. 91) call for a "re-imagining" of OAE as "centrally concerned with compassion and care."

8.2.2.2 Encouragement As Moral Practice

While acts of service are often physical expressions of care, encouragement might be thought of as a verbal form of care. William thought that "trying to be encouraging to people" on the expedition was relevant to character, and Saul claimed that the expedition offered many opportunities "to practise encouragement."

More specifically, Samantha said that as the community developed, "people would share things that they were worried about and …. you could … give them some comfort and … encouragement." She provided more detail saying, "I know that in the girls' tent at least, before we went to bed, we would all ... talk about ... what we were worried about." As one example, she remembered that Olivia had shared that she "was anxious about the solo," which then resulted in the other girls encouraging her by saying that she was strong enough to make it through.

For Gwen, "the ropes course" was a lesson in "encouragement." Since the ropes course event occurred on the last full day of the expedition, when participants' thoughts often drift towards home, she said, "I didn't think we were going to be anywhere near as supportive as we were." She named some of the lessons she learned from that experience – "it ain't over 'til it's over," and the importance of "pushing through and not letting yourself quit and just being there for other people" – and said, "I want to remember … to work on" these things in the future.

This theme of encouragement runs throughout my fieldnotes as well. For example, in an entry on August 21st, I quoted from Saul's academic paper, which described friendship as not just something for one's own comfort, but also a "contract for the encouragement of others." As another example, on August 20th, I noted that early in the expedition participants had created a moral code for the expedition (sometimes referred to as a Full Value Contract (see Prouty, 2001, p. 10)). One of the commitments within this contract was to be an encouragement to one another throughout the expedition.

Others have described the significant role of encouragement in personal and social development. Gordon et al. (1999), for instance, in an article entitled *How People Change*, note the necessity of "support" in the form of "what is said and what is done to encourage individuals to persevere with the change process" (p. 17). Similarly, Mitten (1995), although primarily speaking of encouragement from leader to participants, notes that "affirmations encourage people of all ages to use their skills and capabilities to contribute to their – and the group's – well-being" (p. 87).

Iris similarly noted the significance of encouragement for character development when she claimed that "Other people's … encouragment can … have such an effect on what parts of yourself you develop." As already explored in Aristotle's discussion of friendship (see Book IX of the *Ethics*; see subsection 2.4.3.1), others, as subsection 9.4.2 will reaffirm, offer a moral perspective on one's life.

8.2.2.3 Graciousness As Moral Practice

Swanton (2003) suggests that the source for all the virtues, including service and encouragement, is agapic love, or "Universal Love" (p. 99). *Agapé* "does not love in virtue of properties of the beloved which then provide justifying grounds or reasons for the love" (2003, p. 121); universal love is instead given unconditionally. Swanton's definition of universal love is inspired by a quotation from Schopenhauer, which has relevance to this next theme of graciousness:

> Boundless compassion for all living beings is the firmest and surest guarantee of pure moral conduct.… Whoever is inspired with it will assuredly injure no one, will wrong no one, will encroach on no one's rights; on the contrary, he will be lenient and patient with everyone, will forgive everyone, will help everyone as much as he can, and all his actions will bear the stamp of justice, philanthropy, and loving kindness. (Trans., 1995, p. 172)

I have deliberately chosen the word "graciousness" for its range of meaning. In one sense, it can mean being courteous and kind. Yet, in another sense, drawing on its theological roots, roots closely related with agapic love, it can mean freely giving unmerited favour (Brown, 1979, p. 115).

Thomas provided an example of graciousness as courteousness. He mentioned that when there was just "one more piece of pepperoni, instead of just taking it," he tried

to consider others' needs as well. While this example may seem trite, it relates directly to controlling appetite, and therefore to the moral virtue of temperance (see III 10-11, discussed later). With a fixed amount of food to be shared amongst the group, self-control and consideration for others was a constant challenge to many participants. Thomas also provided an example of graciousness in the more theological sense of the word: "If some one asks you for your bug spray" (an item each participant was expected to bring), "instead of being like, 'Get your own!,' just give it to him" graciously.

Claire, thinking of particular participants "you kind of get frustrated with," said that the expedition "taught me to have tolerance with other peoples' character." She admitted that in the past she would have been *very* "frustrated" with them, but on the expedition she said, "I was able to be more tolerant of these people, and also gain more of a respect for them." During the interview, I asked if she would describe her behaviour as gracious, and she agreed.

Iris's comments were much the same. She said that since "you're with these people all the time," you're "going to be 'bumping' into each other." She continued, saying that "there were times where I had to choose to not say something, and to not turn something into an issue." She clarified that she did this "Not [in order] to avoid conflict, but just to avoid creating … unnecessary … conflict." By exercising such self-control, she thought she was avoiding "unnecessary" confrontation.

Gwen's response resembles those of others. She claimed that her roles as navigator and leader of the day, were "big" opportunities to practise character-related actions. She confessed that "in the navigation, my character was really tested when at points … I got really frustrated" with the disrespect of some expedition members. She described how she wanted to "just yell at these people, and just give them an earful." However, she shrugged, "I know I can't do that, so I have to figure out how to say this tactfully, in a way that they'll actually listen to me and not get offended." She summarised such learning by saying: "So that really made me look at how I was saying things and how I was presenting myself to people."

Olivia's comments also reflected graciousness. Referring to the expedition, she said,

> There are certain people that I get along with really well, and there … [are] others that I normally wouldn't get along with, but I think good character would be to ... look at them as my brothers and sisters in Christ.... As my fellow team members, ... they are in the same position I am [on the expedition] and it's difficult for them too. And so we may not always agree, but ... I should still learn to appreciate and encourage them.... That was a challenge for me, because ... I tend to judge very easily. So to overcome judgement, and really push myself to ... look deeper was a big thing.

Others have also associated opportunities for graciousness, in the two senses used here, with OAE programmes. For example, Harvey and Simer (1999) suggest that opportunities "to practice courtesy on an expedition can be found at every turn in the trail and at every camp" (p. 168). Similarly, Kennedy (1992) has also recognised an increase in "a spirit of 'agape'" on expeditions (p. 41). Likewise, Graham (1997) again speaking of expeditionary life, notes that "being tolerant of the weaknesses and shortcomings of others" is part of providing care (p. 41).

From an Aristotelian perspective, participants' gracious responses can be seen as acts of self-restraint, whereby they resisted the (justified) temptation to respond angrily to the injustices of other expedition members. Aristotle discusses the virtue of self-restraint (or temperance) in III 11-12, and in VI 5§5 he explains the relationship between *phronēsis* and temperance. Etymologically, temperance (*sōphrosunē*) means to preserve *phronēsis* (*sōzousan tēn phronēsin*).

While participants of this study reported opportunities to exercise self-restraint, participants from another study (Stott & Hall, 2003) claimed that through their experience on a six-week expedition they improved in their ability "to control their emotions" (p. 164). Since Aristotle considers emotional control (see II 3§3, 6§10-12, 9§1) and self-restraint (III 11-12) to be issues of moral virtue, such findings suggest that expeditions can indeed provide opportunities for moral practice.

A point of clarification may be helpful here. Although other authors have noted the opportunities for practising care provided by an expedition, the motivation for that care is seldom clarified. For example, Harvey and Simer (1999, p. 168), after

mentioning a number of care-oriented opportunities on any given expedition, note that kindnesses given are often returned. As I have mentioned elsewhere (Beames & Stonehouse, 2007), virtuous action is for its own sake (II 4§3), and not for some other gain. Such virtuous motivation can be seen in Esther's desire to express universal love towards the other expedition members.

8.2.2.4 Esther's Agapic Narrative

The depth of Esther's account of moral practice on the expedition was unique. Other participants provided examples of moral practice largely from the practical concerns of expedition life or their frustration with other expedition members. While such examples were certainly significant, Esther's confessional account reveals a much deeper inner struggle to embody love for all her teammates. Although one participant's account has little generalising significance, I have included Esther's narrative because it is the best exemplification within the interviews of what might be thought of as the pursuit of virtue.

Speaking of moral practice and her character, Esther said: "One thing that hasn't changed yet, but that I thought about a lot, especially on the solo … was loving others and how important it is to just love each other." She noted how building this capacity to love "is a constant battle. I have to be constantly reminding myself." She said, "if I realise I'm judging someone, … I have to stop" judging them immediately. "It's an internal thought process," that requires continuously "checking myself." She expected this process to require lifetime effort: it is "something that I can always see myself improving in – a lifetime journey of love."

Esther claimed that her inspiration to love in an agapic sense came from a variety of biblical passages that emphasised "community and how you should be treating others in a community." She added: "most of them were about loving each other and accepting each other. I realised that even if I'm not happy with what is going on in a group, or any setting, I can still always do my part in loving everyone."

She then noted that the expedition provided plenty of occasions for her to try to replace her judgemental spirit with a loving one: "after I realised … what I wanted to change, then I had opportunity in … everyday conversation … to change my judgemental thoughts, or [to change] how I felt about what someone was saying to me."

Esther provided many examples of how she tried to love her other expedition members. For instance, she said, if someone asked "for something, I would help them instead of being hesitant." She also "realised what an impact" she could have by "really listening to people when they share." Encouraged by her moral progress, Esther was pleased to note that during her ACES, others had noticed these efforts as well, thus persuading her that she had "got somewhere" in her desire to develop her character.

Esther claimed that through her efforts to love, she was "in general trying to be a good example of Christ," meaning that "every single action should reflect …his love." Her allusion to Christ is significant for Jesus exhorts his followers to love in an agapic sense (see Matthew 5:43-46). Viewed from Swanton's (2003, p. 99) pluralistic perspective on virtue, Esther can be seen as desiring and practising the basic mode of moral responsiveness, universal love.

As a more general response to this section on care as moral practice, some mention of Slote's (e.g. 1997, 2001, 2007, 2010a, 2010b) agent-based virtue ethics seems necessary. Slote is troubled by what he calls a deep "problem with Aristotle's (own) ethical views":

> Although Aristotle mentions the fact that we tend to praise lovers of humankind, his theory of morality doesn't seem to require a concern for human beings generally, and for any moral philosophy seeking to deal with the increasingly connected world we live in, this lack is very telling. (2001, p. vii)

Slote, then, seeks to develop a theory of virtue that provides a rationale for one's care for others (2001, p. vii). In order to develop such an account, Slote feels he must differentiate between agent-focused and agent-based ethical theories. Traditional virtue ethics, he claims, have been agent-focused where "the focus is on the virtuous

individual and on those inner traits, dispositions, and motives that qualify her as being virtuous" (ibid., p. 4). He clarifies, however, that on this traditional account, what makes the virtuous individual's actions right or fine is not *exclusively* these inner traits, disposition, and motives. For

> Aristotle also allows that nonvirtuous individuals can perform good or virtuous acts under the direction of others, and, in addition, he characterizes the virtuous individual as someone who sees or perceives what is good or fine or right to do in any given situation. (ibid., p. 5)

Slote's point is that for Aristotle, what makes the actions "right or fine … is not that they have been chosen in a certain way by a certain sort of individual," but that "their status as right or fine or noble is treated as in some measure independent of agent-evaluations" (ibid., p. 5). By appealing to such standards of virtue outside of the individual, Slote believes that "agent-focused virtue-ethical theories … are in danger of being reabsorbed by their deontic counterparts" (Ransome, 2010, p. 42), and thus are similarly at risk of becoming vulnerable to their weaknesses (described in subsection 2.1.2). Instead, Slote suggests a more "radical" and "pure" virtue ethics, where the assessment of an action's morality is based exclusively in "aretaic" (virtuous) facts about the agent's "motives, dispositions, or inner life" (Slote, 1997, p. 240; see also Crisp & Slote, 1997, p. 22). As a result, Slote's virtue theory is not merely agent-focused, but agent-based.

Slote, thus, believes that the motives, disposition, and the inner life of the agent "can wholly ground moral actions" (Ransome, 2010, p. 43). To justify this claim, Slote rests his theory on "an overarching master virtue" (ibid., p. 43), a virtue that is the "touchstone of all good human action" (Slote, 2001, p. 20), "the highest of secular motives," a virtue that needs no further defence beyond itself (ibid., pp. 20-21): universal benevolence or care. While Slote recongises that this agent-based virtue ethics has much in common with the care ethics of "Noddings and others," he also notes that such care theory "leaves a great many philosophical issues and questions unaccounted for" (ibid., pp. 53-64). He therefore contends that an agent-based virtue theory philosophically provides "the overall structure of a plausible ethic of caring" (ibid., p. 64).

To provide this philosophical foundation, Slote takes inspiration from 18th century British sentimentalism, "for both Hume and Hutcheson speak about and defend generalized forms of benevolence" (2001, p. viii). Such sentimentalists assume that "human beings have a basic capacity for empathy and sympathy with others" (Slote, 2001, p. 47). For Slote, feelings and motivations based in this capacity to empathise, provide a "reliable guide to acting morally' (2010a, p. 8). He explains, "the best or most obvious explanation of why our empathic tendencies correspond so well with our normative thinking about what is (more or less) obligatory would be that our very notions of right and wrong are based in empathy" (2010b, p. 128). An agent-based virtue ethic, then, distinguishes "right" from "wrong" by determining which actions better express "fully developed human empathic caring" (Slote, 2003, p. 7). Slote is quick to note, however, that although an empathic response may be based in feeling, it does not preclude more cognitive elements. To the contrary, "more highly developed forms of empathy actually depend on a good deal of intellectual/cognitive sophistication" (2010b, p. 128). Determining a morally acceptable empathetic response, for example, requires knowing facts about who is in need, to what degree they are in need, and what exactly would mitigate this need (Slote, 2001, p. 18).

With this "sentimentalist [agent-based] virtue ethics" (Slote, 2001, p. 134) philosophically undergirding care theory, Slote believes an ethics of care, which has often been considered a mere corrective to other varieties of moral thinking, may now be considered "a self-standing view of the whole of morality (2007, p. xiii). In fact, agent-based virtue ethics significantly expands the purview of care, which under Noddings (e.g. Noddings, 2005, pp. 115-116) interpretation primarily focused on those near and dear, to include "all human beings (and/or sentient creatures)" (Slote, 2001, p. 116). For Slote, an ethics of care must balance "intimate caring" with "humanitarian caring" (ibid., p. 66).

While Slote (2007) believes that an ethics of care "has the potential to function in a comprehensive and satisfying way as a truly human morality" (p. 8), he recognises that for it to do so, it will need "to show how the morality it considers valid can develop within individuals" (Slote, 2010b, p. 128). It is here, in his *Sentimentalist*

Moral Education (2010b), that the relevance of Slote's theory to the La Vida expedition becomes more obvious. Drawing on the work of Hoffman (2000), Slote describes a process called "empathetic identification," which involves an agent developing "feelings or thoughts that are in some sense more 'appropriate' to the situation of the person(s) empathized with than to the situation of the person empathizing" (2010b, p. 132). "Making someone vividly aware of the effects of certain kinds of actions (or attitudes) on people's welfare can change the way that person feels about those actions (or attitudes) and make a difference, for good, to her act-effecting motives" (Slote, 2001, p. 47). As an agent gains life experience and further develops in cognitive ability, he or she "becomes capable of more and more impressive 'feats' of empathy" (ibid., p. 132). Eventually, as this empathetic ability matures, it becomes possible to empathise not merely with what the empathised is feeling, but with his or her condition, circumstance, or station more broadly (ibid., p. 132).

Participant responses within the themes of this subsection – service, encouragement, graciousness, and particularly Esther's agapic narrative – could also be interpreted through Slote's sentimentalist agent-based virtue ethics. The many instances of care expressed on the expedition, could then be seen as acts of empathetic identification. By offering a seemingly endless number of opportunities for such empathetic expression, the expedition might be considered a useful means to sentimentalist agent-based virtue ethical moral education. However certain difficulties within Slote's theory suggest that Swanton's (2003) pluralistic account of virtue, which I have employed throughout the analysis chapters, serves as a more cogent explanation of the moral occurrences on the expedition.

Ransome (2010) flags one such difficulty, claiming that agent-based virtue ethics is "self-undermining." His concern is that genuinely benevolent actions require acting for the sake of the one in need, whereas an action's value in Slote's agent-based theory exclusively rests on the purity of the agent's *own* motivation for the action. In Ransome's (2010) words, the recipient of Slote's "benevolent" action, the one in need, is nothing but a "a prop or instrument upon which the benevolent agent is

morally obliged to sharpen and maintain what is of real value: her own benevolent motives" (p. 53). The agent's motivation is ultimately self-interested, and thereby by definition, "no longer benevolently motivated, but … inappropriately self-concerned" (ibid., p. 53).

Van Zyl (2011) raises another concern with Slote's theory. Amongst other difficulties, she notes while Slote claims to provide an agent-based approach to virtue ethics, which "treats the moral or ethical status of acts as entirely derivative from independent and fundamental aretaic (as opposed to deontic) ethical characterizations" (Slote, 2001, p. 5), he often blurs the aretaic with the deontic (Van Zyl, 2011, p. 104). Van Zyl (ibid.) explains: "although Slote sometimes flirts with the idea of eliminating deontic notions altogether, it seems clear enough that he thinks of agent-based virtue ethics as an attempt to derive the deontic from the aretaic" (p. 106) Van Zyl claims that this attempt fails because Slote's theory too closely identifies "wrongness and blameworthiness" (p. 111), and thus does not adequately provide an understanding of wrong action, a concept common to deontic ethics. For Slote, an action is wrong only if the agent's motivation was less than appropriately benevolent for the situation. Van Zyl insists that this explanation does not adequately account for frequent cases where an agent's actions, although purely motivated, may turn out to have been wrong. In such cases, if the agent cannot be expected to have foreseen this wrongness, he or she, Van Zyl claims, should not be held blameworthy. Since Slote's theory does not differentiate such cases, Van Zyl expects that "those who take 'wrong action' to mean 'an act that ought not to be done' will find agent-based virtue ethics deeply counterintuitive" (p. 112). Referring to Anscombe's (1958/1997) influential article, *Modern Moral Philosophy,* which was discussed in subsection 2.1.2.3, Van Zyl (ibid.) concludes her article suggesting that Slote's theory would work better as an "eliminativist virtue ethics" (p. 112), where no attempt is made to describe moral actions in deontic terms. This recommendation seems sensible since it was this distinction between the aretaic and deontic which prompted Slote to propose his theory in the first place.

Ransome (2010) and Van Zyl's (2011) criticisms of Slote's agent-based ethics, affirm the interpretive course taken in this thesis. Ransome (2010), noting the limitations of Slote's monist, one-virtue theory, suggests that Swanton's "robust virtue ethics," which recognises the complex profiles of each virtue, provides perhaps a better "overarching theory" (pp. 57-58). Van Zyl (2011), recognising the difficulty of speaking of virtue in deontic terms, suggests an eliminativist virtue ethics, more along the lines of the ethical naturalism described by Anscombe (1958/1997). While Slote's agent-based virtue ethics may help to illuminate participants' empathetic actions within this research, it would appear that the interpretive lenses I have chosen – ethical naturalism, augmented by Swanton's pluralist account of virtue – provide a more defensible explanation of their moral conduct throughout the expedition.

Before closing this section, a comment on the two forms of moral practice discussed – the physical and the care-based – seems warranted. While this thesis has focused, in the light of participants responses, on a "morality grounded in relationship" (Mitten, 1999, p. 255), this need not imply that more physical aspects of character development are unimportant. The OAE literature appears to recognise both aspects of human development. Neill and Dias (2001), for example, tested the growth of psychological resilience in young adults participating in a 22-day OAE programme. Their findings suggest that resilience is best cultivated under the "double-edge" of "challenge" and "social support" (ibid., p. 35, 41). Similarly, in their OAE meta-analysis already mentioned, Hattie et al. (1997) noted that "challenge" and "support" were two central determinants of positive outcomes (p. 77). Consistent with these studies, this research's findings affirm both challenge and care in the context of character formation. As participants' responses attest, the expedition provided ample opportunity for both physical and relational moral practice. From an Aristotelian perspective, the ability of an expedition to address such a wide range of virtuous action – from physical endurance to social graciousness – confirms its value as a moral educational medium.

Having described the participants' noted opportunities to exercise ethical reflection and practice on the expedition, I now turn to the last of Aristotle's conditions for virtue, the moral effects of a shared life with others.

8.3 The Moral Contributions of Others on the Expedition

Participants saw the development of community as morally significant for the development of character. Such community development appears consistent with the aims of other expedition programmes. As Breunig et al. (2007) note, "the development of positive interpersonal relationships and group experiences that lead to enhanced sense of community," are a "primary purpose of many wilderness trip programs" (p. 258).

8.3.1 The Moral Contribution of Community

Participants noted the moral role of community in two principal ways. They identified the group experience, afforded by the expedition, as relevant to their moral growth. Subsequently, they also identified the community formed through such group experience as instrumental to enabling them to see with greater moral clarity.

By way of introduction to these themes, the connection between communal living and moral self-awareness has already been introduced in subsection 7.1.2.1's reference to Benedictine *stabilitas*. However, this monastic vow to remain with one's community is of little moral use unless the monk also pledges a vow of obedience: for, "obedience is the action we take when we exercise ... stability" (Tomaine, 2005, p. 61). Derived from the Latin root *obaudire,* to hear or listen, obedience (*obedienta*) requires both listening and responding (Derkse, 2003, p. 27; Okholm, 2007, p. 60). The monk "listens" for the sake of his own development, moral or otherwise. Such listening may come through others' unsolicited constructive critique, or the monk may directly consult others' advice (Derkse, 2003, p. 28; Okholm, 2007, p. 57). Once the monk has received such admonitions and exhortations, *obedienta* requires him to respond in love and implement the suggested changes to the best of his ability (Tomaine, 2005, p. 63). Such moral discovery and change, attested to in the

following themes, suggest that participants practised a sort of obedience within their expeditionary community. This interpretation seems consistent with Tomaine's (2005) conviction that "obedience needs to be part of any healthy, caring relationship or community where we strive to be honest and open ... with one another" (p. 63). That is, "relational virtues such as obedience and humility can only be learned in community" (Okholm, 2007, p. 60).

8.3.1.1 Community: Morality Within the Group Experience

The educational significance of group experience is strongly reinforced within the OAE literature (e.g. Allison, 1998; Loynes, 1999, pp. 106-107). It has even been suggested that "group influence" is of more educational significance than either the "outdoor" or "adventure" aspects of OAE (Barrett & Greenaway, 1995, p. 19; see also p. 16).

One reason for the moral and educational value of group or residential learning is the opportunity to observe others. Iris said that "in dealing with other people" one sees "different aspects of their character." Once observed, one can then compare these aspects to his or her own values. She continued by saying that if "there is a conflict" between the values, questions will then be raised. Using the example of how one ought to treat another, she said she might ask, "Why do I not appreciate the way this person is treating me? Or, … why would I do this differently?" Thomas also saw the observation of others as key to his moral learning on the expedition. He said, "I could see that certain people have … more character than others." He observed these moral differences through seeing what people choose to "talk about, or think about, or just how they viewed people, or how their attitude … [was] on the trail." Iris and Thomas' assertion that they learned through observing others is a finding corroborated by Sibthorp's (2003) research on transferable skills. He studied 18 individuals from 14 different three-week long OAE programmes, and found that one notable way in which participants learned, was by watching others perform a variety of life skills, such as how they resolve conflict, and extend tolerance for others (ibid., pp. 150, 151). Kennedy (1992) also recognises the moral significance of seeing the good in others on an expedition: "the most powerful means of developing moral

standards is observing them amongst others" (p. 36). The next few paragraphs provide a number of moral examples that the participants observed in one another.

Thomas found several of the female expedition members to be morally inspirational. Naming Iris and Esther, he noted that their example came not through telling him, "Oh, you should be this way, but … by the way they" acted. They were "solid" and "steadfast," people of good character. Thomas remarked that it was as though "They almost don't even have to watch what they say…. It just … flows naturally. Good stuff [just] comes out." Thomas seems to be observing Iris and Esther's hard won virtue of controlled moral speech. From an Aristotelian perspective, such virtue only appears effortless because they have so thoroughly cultivated the disposition that "nothing pleasant against reason" presents itself (VII 9§6).

Duncan found a moral example in Thomas' authenticity. Duncan remembered how "Thomas' openness really ... helped me." Duncan noted that "very early into the trip," Thomas presented himself in an honest fashion, admitting in front of the group that there were aspects of himself that he was working hard to improve. Duncan said such openness and transparency "Helped me … get over ... the ... social barrier of shyness." When Duncan saw that Thomas had "nothing to hide" from the group, he thought: "I shouldn't have anything to hide from these people" either. Thomas' honest and authentic nature inspired Duncan to remove his own masks.

Olivia claimed to have taken courage from Gwen's ability to overcome both her fear of heights and her paralysing fear of failure:

> I learned a lot from Gwen about facing my fears. Gwen talked a lot about being extremely afraid of heights, and she rappelled off a really really high rock face, and she did the ropes course today without hardly any problems.

Olivia concluded by saying that Gwen has "inspired me to look at my fears and face them head on."

Not all character lessons came from positive examples however. "There were some things that I saw that I didn't really think were that great," Gwen said. Gwen remembered observing some leadership traits that she didn't respect in her fellow

students and thinking to herself: “When it is my turn to be leader of the day, I’m going to make sure I don’t do that.” Gwen’s reflective efforts recall Aristotle’s theoretical and practical *nous,* discussed in 2.3.5.2. Whether it was learning from an incident in which someone “reacted to things” someone else did (theoretical *nous* see VI 8§9), or through refining her own leadership skills by applying “comments I heard other people make,” (practical *nous* see VI 11§3) she was always concerned to “remember to work on that when it’s my turn to be leader of the day.”

Moral learning within the group also occurred through experiencing the consequences of one’s own actions. Thomas, for instance, saw more clearly how his actions (such as coarse joking) negatively affected others. Potter (1997) has noticed something similar on expeditions, claiming that “the conduct of group members can have a profound and often immediate effect on others’ emotions and well-being” (p. 256). Johnson and Fredrickson (2000, p. 46) contrast this tendency of an expedition to register the impact (positive or negative) of one’s actions with modern society, where one can quickly retreat to a private space, and avoid confronting the hurtful effects of his or her actions. In this way, the expedition community more immediately makes each participant responsible for the consequences of his or her behaviour (Skillen, 1997, p. 385). By bringing awareness to the consequences of such actions, one may be able to act with greater sensitivity in similar future instances (Allison, 1998, pp. 36-37).

Interestingly, Duncan attributed the increased moral awareness of participants to the “length of the trip.” Duncan explained that the expedition had to be “a long enough time where you get comfortable with people…. People put up fronts at the beginning of social situations, because they want to be accepted.” He continued that it takes time for such fronts to drop, but that once they do, “you really see … what everyone’s about … , good and bad. So I think that you see [their] character through that.” He added that if the expedition had been any shorter, “you’d miss things about people.” Other studies have also recognised the importance of programme duration. For instance, in their meta-analysis of OAE research, Hattie et al. (1997, pp. 69-70) found that course length was a key variable affecting outcomes: courses longer than

20 days were found to have better outcomes (see also Gassner & Russell, 2008, p. 136).

Saul noted a further implication of longer trips. He said, "I think ... a lot of the group time, like cooking, really helped character." Living and working with each other, he continued, "allows you to see them a lot better, a lot clearer. It helps you see their character ... and helps you reflect on what you need to" work on. He added, "If everyone in a group, especially when you get to know them, is really a shining example of character, then it will drive you harder," to become better. Gwen, similarly noted that the extensive time together had developed an intimacy within the group. She said, "just watching the group support each other … almost moved me to tears a couple of times." She continued, "I can't believe how giving this group of [– what was not long ago –] complete strangers is being to each other." Mitten (1999, p. 255) has also recognised the "safe" and "supportive" expedition atmosphere that can be created through participants' care. Furthermore, Campbell, Liebowitz, Mednick, and Rugen (1998, p. 3) have noticed that expeditions tend to foster compassion through the mutual care of its members.

What such participants and scholars appear to be describing is the formation of community on the expedition. Andrews (1999, pp. 37-38), drawing on the work of Turner (1969/1995) mentioned in the introduction to Chapter 7, suggests that the liminal state of an expedition is ideal for the development of community, or *communitas* as Turner calls it (1969/1995, p. 112). Since the liminal state tends to erode rank, class and "social hierarchies of power and prestige" (ibid., p. 109), comradeship and egalitarianism tend to form (ibid., p. 95). Like the participants of this research, Andrews similarly found that this liminal *communitas* was "a central characteristic of the expedition expressed over and over again by participants" (Andrews, 1999, p. 38). The development of such community is significant to the moral interests of this research. For once this sense of community had formed, as the next theme reveals, more deliberate moral work, amongst participants, began.

8.3.1.2 Community: A Path to Moral Self-Perception

The formation of community amongst participants appears to have resulted in a deep trust between them. Once this trust was established, and participants became confident in one another's commitment, they more freely began to exhort and admonish one another. For example, Saul reflected on several interactions with Iris, remembering that "she was able to challenge me on a couple of things about [my] character." She had kindly and respectfully suggested that Saul should not be "so pushy" or "complain as much" as he did. He noted that Iris had also spoken to Thomas about the "language and words" he used around others. Saul thought that "all of us" approached each other with moral concerns at one time or another during the expedition. He further noted that the timing of such confrontation was critical. He explained, "I don't think it would have been as well accepted, and received, and applied," if "it had occurred in the first couple of days." However, by the end of the expedition, he thought that if he were to "tell anyone in the group, just something about them that" might make "them better," he believed that "they would really try to actually improve … and apply it."

Similarly, Iris spoke of the constructive admonishment she received from the expedition members during the ACES. She said: "I really saw how incredibly important it is for other people to speak truth into your life." In a comment, suggestive of IX 9§5 in the *Ethics*, she explained that others "can be so much more honest with you than you can sometimes … [be] with yourself." During Iris' ACES, many group members identified her unwillingness to open up and be vulnerable to the group. Reflecting on this she said: "I knew prior to this trip that that's something I struggled with," but …. what really struck me was [that] more than one person" noticed it. Iris claimed to have then thought to herself: "OK, there is a theme [here]." She added, "I felt like I could trust … [their] assessment … , because they had lived with me."

As Gwen noted in the previous theme, the participants' openness to give and receive critique, appears to have come through the level of care they provided one another. These care-based admonitions may recall Noddings' (2005) "confirmation"

technique, which is used to "spot a better self [in others] and encourage its development" (p. 25). She cautions (ibid.), however, that "we can do this only if we know the other well enough to see what he or she is trying to become" (p. 25). Such "confirmation" appears to have happened on this expedition, and provides testimony to the depth of trust and care experienced amongst participants. This level of relational intimacy on an expedition is not unique to this research, for Quay, Dickinson, and Nettleton (2000, pp. 9-10) have also suggested that OAE programmes are fitting loci for the development of Noddings' "confirmation."

Beyond admonishments, such "confirmations" took the more positive form of affirmations. William, for example, said that the affirmations he received in his ACES "helped me see that I was going in the … right" moral direction. Similarly, Gwen stated that the affirmations she received during her ACES confirmed "the things that I thought I had changed in my character." She smiled, saying that "to hear other people say some of those things, [was] like, 'OK, so it's not just me,' … other people have noticed the change too." Although Iris, like William and Gwen, also mentioned the value of moral affirmations, she did so for a different reason. She admitted that when "looking at myself, I see so much … [that is] wrong." That others could look at her and not just see "the ugly stuff," gave her a moral "boost."

However, such challenge and encouragement towards moral growth came not only through receiving admonitions and affirmations, but in giving them as well. William, for instance, noted that when he gave ACES to others, the affirmations of the good he saw in others, became exhortations to live that good himself. More broadly, beyond his own giving of ACES, William recognised the moral wisdom in all the affirmation that were given: "All the good things that were said about people are the things that you… want to emulate."

While this theme attests to the many confirmations (Noddings, 2005, p. 25) that took place on the expedition, such confirmations could be said to have been unsolicited by each participant. In contrast, comments made by Esther demonstrate that one may also solicit such confirmations directly from one's community. She described how

she told other people about the values by which she was trying to live. By sharing such values with others, particularly her moral goal of being a loving person, she was essentially asking "them to let me know if my actions aren't … going along with my goal."

Interpreted from an Aristotelian perspective, participants naturally found that those within one's community play a significant role in bringing moral self-awareness. The moral "confirmations," exemplified throughout this theme, are necessary for moral growth because as Aristotle suggests, "we are able to observe our neighbors more than ourselves, and to observe their actions more than our own" (IV, 9§5).

In closing, Greenaway (1990) might refer to this theme of community as "the other side of adventure," acknowledging OAE programmes' less emphasised capacity for "*developing greater awareness of self and others, making relationships, learning to co-operate, learning to express feelings, and the development of many attitudes and skills other than 'adventurous-looking' ones"* (p. 60). These elements of community, so prevalent throughout participants' responses, have great moral import. For as MacIntyre (1984) notes, loss of community (p. 263) was a significant reason for the rise in emotivism, the belief that "all moral judgments are nothing but expressions of preference" (pp. 10-11). Drawing on the Aristotelian concept of virtue, MacIntyre claims that communities provide a moral narrative that identifies what is right, good and virtuous (ibid., p. 212). Interpreted, from MacIntyre's perspective, the community developed on this expedition may have reinforced or refined participants' conception of what is right, good and virtuous. Such learning may have relevance beyond the expedition, for Mitten (1999, p. 254) suggests that the group experience can "serve as a model" for conduct upon participants' return home.

If Aristotle, MacIntyre, and the participants are correct in placing such emphasis on the moral significance of community, this may be why Kennedy (1992), who is also interested in moral formation on expeditions, suggests that a successful expedition is an expedition that develops a "humane community" (p. 42).

This section identified two themes from participants' responses regarding others' impact on their character. The group experience created a moral transparency through which to observe the actions of others, and confront the consequences of one's own behaviour. The development of community cultivated an atmosphere of trust in which receiving, giving, and hearing affirmations and admonitions were found to have a profound effect on one's moral awareness.

Having now examined participants' responses regarding the opportunity for exercising Aristotle's conditions for virtue on the expedition, I now turn to some implications of their responses.

Implications

Many implications may be drawn from participants' engagement with Aristotle's "conditions" while on the expedition. Although participants have already noted several implications specific to reflection (see section 8.1.4), a few more comments may be appropriate.

As participants suggested, a more modest expedition itinerary would have afforded further space for moral reflection, and thus perhaps come closer to supporting La Vida's core goal of character development. As noted, Loynes (2002, pp. 113-114) is similarly concerned by the hectic pace of many OAE programmes, noting that they are dominated by activity, and often move through the backcountry like an express locomotive (1984, p. 17). Referring to Ringer (1999), Loynes (2002) further complains that such programmes unreflectively repeat the same activities, course after course, in "algorithmic" fashion (p. 113), and elsewhere likens such pedagogy to *Adventure in a Bun* (Loynes 1999). In order to counteract and remedy concerns raised by Loynes and the participants, expedition planners might more deliberately attempt to create "balance" with regard to pace, terrain, and activities, so as to better support moral growth.

Yet again the time-tested insights of (Western) monastic communities, which emphasise "a balance between body, mind, and soul" (Okholm, 2007, p. 101) have

relevance to expeditionary education. As Benedictine abbot Jamison's (see 2006, pp. 25-29) comments on virtue in the previous chapter affirmed, it is such communities, perhaps more than any others, that have tried to construct their daily lives to encourage moral growth. In order to facilitate such growth, St. Benedict (480 – 547 CE) created a "*Rule*" (Trans., 1998), a term derived from the Greek word *canon*, which meant "trellis" (Tomaine, 2005, p. 5). A "trellis" is an apt analogy, for the rule provides (it is still in common use today) a diurnal structure intended to bring about, in virtue ethical fashion, a "favourable environment in which the balanced life may flourish" (De Waal, 1984/2001, p. 86). Due to its broad eudaimonistic purpose, others, beyond the monastery, have found this *Rule* to have great moral significance. One such significance, relevant to present concerns, is the "Benedictine idea of balance" (De Waal, 1984/2001, p. 92). On the one hand, Benedict realised, again with Aristotelian resonance (see X 8§6-9), that we are ultimately "communal creatures" (McQuiston, 1996, p. 3) and that "life in its fullness" can only be attained through community (Steindl-Rast, 1998, p. 23). It was the challenges and rewards of community, Benedict believed, that most efficiently created agapic love "in all our relationships" (Tomaine, 2005, p. 5). On the other hand, seeking moderation and harmony (De Waal, 1984/2001, pp. 85-86, 90), Benedict similarly recognised that time alone, in study, meditation, and reflection, were equally necessary for such moral growth. Benedict's *Rule* therefore strikes a balance between what Bonhoeffer (Tran., 1954) called, "the day with others," and "the day alone" (pp. 40, 76). Throughout the *Rule* one finds a rhythm between the personal and the communal, the active and the contemplative (De Waal, 1984/2001, p. 95). The result of such balance is a life that is "*totally* filled, but … *never* busy" (Derkse, 2003, p. 71). Monks refer to this state as *Otium Sanctum,* a holy leisure: "an ability to be at peace through the activities of the day, an ability to rest and take time to enjoy beauty, an ability to pace ourselves" (Foster, 1998, p. 27).

Such balance may promote moral reflection on expeditions. For example, while subsection 8.2.2 noted that expeditions can provide a helpful context to *practise* caring, certain expeditionary elements, such as reflection in solitude, might also *engender* caring. Although seemingly paradoxical, spiritual masters have long-

associated the reflective time spent in solitude with an increased capacity to love. For example, Thomas Merton (1958/1993), a Trappist monk, says that the further he advanced into solitude, the more clearly he could see "the goodness in all things" (p. 138). Elsewhere, in a chapter called, "Solitude is not Separation," Merton (1961/2007) claims that solitude provides the "capacity to love – … a radical ability to care for all beings" (p. 53). Similarly Nouwen (1981), a priest/psychologist, says, "compassion is the fruit of solitude" (p. 24). He later asserts that "solitude molds self-righteous people into gentle, caring, forgiving persons" (ibid., p. 27). I am suggesting that the diurnal rhythms of an expedition, where communal life is balanced with episodes of solitude, create an ideal locus for moral formation. The frequent retreats into solitude, in part, provide the participants with "the capacity to care for others" (Owen-Towle, 2005 p. 236), while their life in community gives opportunity to practise this care. This cycle – community, solitude, community, solitude, etc – may facilitate the development of *phronēsis* in so far as participants, while in solitude, often reflect on their practice within the expedition community, and return from solitude with greater moral judgment and an increased capacity to care.

In sum, just as monastic communities deliberately structure times for "work, silence, study, friendship, [and] leisure" (De Waal, 1984/2001, p. 94), all in order to create a balanced life that facilitates moral growth, so too expedition leaders interested in the formation of character might benefit from such deliberate planning of their course schedules.

This implication of balance is also related to Aristotle's second condition for the development of virtue: practice. Although participants overwhelmingly described the expedition's relevance to their character as arising primarily through its social aspects, they were without question also influenced by the physical dimensions of expeditionary experience. However, such impact appears to have come from just two noteworthy days of the two-week experience. Nearly all their physically-based character development references were to the long day of bushwhacking and the day spent on "rocks and ropes." This suggests that for participants, the moral lessons

gleaned (e.g. *plus est en vous*) from the more physically demanding aspects of an expedition, were achieved over a very brief period, thus questioning the common belief within OAE that physical demands, to be of moral benefit, must be prolonged. While such sustained physical activity may further encourage dispositions (*hexis*) such as endurance and perseverance, too much physical activity may grind down participants, exhausting them so that little energy (and time) is left for reflection, a requisite for ethical development. Thus, the participants' responses appear to suggest that an optimal context for character development would pair a modest amount of physical challenge with a greater emphasis on the social and relational aspects of expeditionary life.

The major implication of participants' responses to others' impact on their character, Aristotle's third condition for virtue, involves the development of community. While participants seem to have considered nearly all aspects of the expedition to be morally relevant to their character, their predominant emphasis was on moral lessons learned once community was established. Vanier (1989), a virtue ethicist, poignantly describes how community creates moral self-awareness:

> Community is the place where our limitations, our fears and our egoism are revealed to us. We discover our poverty and our weaknesses, our inability to get on with some people, our mental and emotional blocks, our affective or sexual disturbances, our seemingly insatiable desires, our frustrations and jealousies, our hatred and our wish to destroy. While we are alone, we could believe we loved everyone. Now that we are with others, living with them all the time, we realize how incapable we are of loving, how much we deny to others, how closed in on ourselves we are. (p. 26)

However, while – or perhaps because – community reveals moral qualities, it also creates opportunities to care for one another. Much like the participants of this study, Vanier (1992) believes that community is ultimately about "caring for people" (p. 35). For Vanier (compare Swanton, 2003, pp. 99-127), such care is principally expressed through agapic love:

> In community we are called to love people just as they are with their wounds and their gifts, not as we would want them to be. Community means giving them space, helping them to grow. It means also receiving from them so that we too can grow. It is … confirming but also challenging each other. (1992, p. 35)

Implicit in these two quotations are many of the participants' moral insights mentioned throughout section 8.3. The morally refining capacity of community, to

which Vanier and participants attest, suggests that OAE programmes interested in character development, would do well to consider how best to facilitate community throughout an expedition. It would appear that La Vida has already gone some way towards this. Several times during the expedition (e.g. Fieldnotes, August 18th), the co-instructor and I reflected on the inefficiency of many of La Vida's protocols and procedures (e.g. cooking together as a whole group, rather than in smaller units of three and four). Curious about this, I asked the co-instructor, who had worked for La Vida for many years, if he knew of any reasoning behind these practices. Without pause, he answered that they were in place to maximise social interaction and to develop community. Participants appear to have morally benefited from La Vida's attempt to create a "holy inefficiency" (Yancy, 1996, p. 80) through community on the expedition that privileged relationship and thereby served to promote mutual care.

Regarding participants' actual character development, for theoretical limitations already explained (see subsection 4.2.2), I am unable to determine the actual level of improvement of each participants' character. However, from an Aristotelian perspective, it may be said that a significant amount of moral reflection, practice, and social interaction appeared to take place on this expedition. Hence, as participants themselves seem to confirm in the next chapter, it may be methodologically safer to speak of the expedition's contribution to their character rather than to claim character change or development as such.

This chapter has examined participants' responses to questions concerning opportunities to exercise Aristotle's conditions for virtue – reflection, practice, and the shared life – while on the expedition. The next chapter will explore their responses to whether they believed their character to have been impacted by the expedition.

Chapter 9

Perceived Influences of the Expedition on Character

This chapter examines participants' responses to the interview question: Do you think this expedition has had any impact on your character? Their responses are taken from the second interview. Using the categories described in Figure 4.1, this question is expedition dependant, but not virtue ethically specific.

The question generated four main themes. The first theme, Prospective Character Development: New Ways of Seeing, could be considered the overarching philosophical and empirical finding of this research as it frames and delimits the other themes of this chapter and the rest of the thesis. The second theme examines the uniqueness of each person's moral journey and the moral relevance of the expedition to each participant's moral narrative. The third discusses the social and physical ways in which participants believed their character to have been shaped by the expedition. The fourth and final theme explores the participants' claim that contribution rather than change would better describe the character growth they experienced on the expedition.

9.1 Prospective Character Development: New Ways of Seeing

Whether their character was impacted, refined, contributed to, or changed, the themes of this chapter attest to participants' awareness of their own moral growth on the expedition. At times, participants appeared reticent in claiming that their character was developed per se. Many of them noted that they had yet fully to understand and implement within their lives, the learning that had occurred on the expedition. Although they were aware that the expedition had morally provided "New Ways of Seeing," just how these new ways of seeing would influence their moral lives was "Yet to be Determined."

9.1.1 New Ways of Seeing Morally

When asked if the expedition had influenced her character, Samantha said, "Ya, I think it changed the way look at things. Therefore, it changed me and my character." Iris thought that the expedition encouraged self-examination: "I think it has required ... looking at my own character and my own strengths and weaknesses." Gwen said that this expedition redefined how she looked at herself. Soon after the expedition began, she realised she would "need to do some major revamping here on just my entire outlook." Duncan said: "We definitely did a lot in the 11-12 days that … revealed a lot about each other." He added that now, because of the expedition: "You definitely have things to look at [within yourself] because of what we did."

Participants' references to new ways of seeing themselves are consistent with Prouty et al.'s (2007) belief that OAE programmes have "potential to make participants view themselves differently" (pp. 28-29). Iris, in her paper, suggested the moral significance of these new ways of seeing oneself. For her, the greater self-awareness that accompanied these new ways of seeing oneself could initiate either the breaking of bad moral habits or the formation of good ones.

Participants identified two specific ways in which these new self-perceptions, gained on the expedition, were relevant to character. Consistent with their expectations in subsection 7.3, participants saw their successes on the expedition as serving as reference points for future challenges. Comparably, they claimed that the self-

confidence gained through the successful expedition yielded firmer commitment to moral values.

9.1.1.1 Future Reference Point: *Plus Est en Vous*

Samantha noted that "The way I see challenges" has changed. She continued, "I feel like I accomplished so much on this trip, and I can do anything now, almost." She explained that in the past, she remembered how she used to find challenges so daunting. Now, however, when she faces future challenges, she can take inspiration from the success she had on the expedition.

In like manner, Gwen said that she will use her ability to emotionally and physically cope with the challenges of La Vida as future reference points. When she faces future challenges, she'll look back on the successes of the expedition and say to herself: "You know what, I did it then [on Lavida], I can get through this situation [now], because I know that ... I've done it before and I can do it again."

Saul used words like "refined," "sharpened" and "strengthened" to describe the expedition's influence on his character. As an example of such refinement and sharpening within his character, he noted how the expedition required "the determination to finish something, … like on the ropes course today. You're … up there and … to … get to the end, …. just … takes a lot of will [power]." He believed that the cultivation of such character traits would "translate … into something else in [his] life." He continued, saying that such determination will help in difficult future challenges like taking "Mandarin in college." He clarified what he meant by saying, "I think Mandarin's going to be … tough, but I think … I can translate [and utilise] what I've done here [on the expedition] to Mandarin when I get to it [next semester]."

What the participants appear to be describing is a "transfer of learning" from the context of the expedition, to their lives back home. Belief in this transfer has been a fundamental conviction of much OAE (Brown, 2010). For example, Priest and Gass (2005, pp. 185-186; see also Gass, 1985/2008) refer to a "metaphoric transfer" of

learning in which similarities between differing environments allow one to relate truths discovered in one context to another. Thus, metaphoric transfer may provide an explanation for the participants' anticipation of the expedition's relevance to future challenges. However, the concept of transfer, as discussed in the implications section of Chapter 7, has been recently critiqued by Brown (2010). It may, therefore, be helpful to offer a deeper and more philosophical account of the participants' perspectives by employing a virtue ethical understanding of *boulēsis* (wish or desire), *bouleusis* (deliberation) and *prohairesis* (moral conclusions). Such an account would recognise that the participants' "new ways of seeing" appear to have changed the their values and self-perception. Saul, for example, seems to have a renewed respect and commitment to the value of "determination," and Samantha and Gwen now feel capable of "almost anything." The relevance of such changes to character is subtle, but significant, and relates to the deliberative process discussed in subsection 2.3.5. Any changes in values and self-perception may affect one's deliberative process, which ultimately ends in a moral conclusion (*prohairesis*) or action. Saul's revived commitment to the value of determination, then, may now influence his deliberations on future moral matters, and possibly alter the moral conclusions he comes to. Similarly, since Samantha and Gwen now understand themselves to be capable of far more than they had previously conceived, their future deliberations, regarding what they are morally accountable for or responsible to, may now be different.

This interpretation leads back to an unanswered question raised in subsection 5.2.1: "What kind of moral change must occur for an individual reasonably to claim that a 'development' has taken place in his or her character?" Answering this question is difficult because virtue ethical character development, as Chapter 2 indicated, is a long and complicated process. The process begins with changes similar to those found in participant responses within this current theme: changes within the deliberative process. However, as noted in subsection 2.3.6.2, virtue, for Aristotle, requires more than deliberating to appropriate moral conclusions; for if actions are to be virtuous, they must come from established dispositions (*hexei*) and be conducted with appropriate motivation (see subsection 2.3.3.3). In one sense, the entire process is character development. With increasing ability, one learns: to desire what is noble

(*boulēsis*), to perceive with increasing accuracy, to deliberate (*bouleusis*) well (with the help of theoretical and practical *nous*), to decide on the appropriate moral conclusions (*prohairesis*) – all under the orchestration of *phronēsis* – and then to follow *phronēsis*' prescription(s) by so consistently striking the mean that dispositions are formed with regard to this or that virtue. Yet, in another sense, *any* development in the course of this process could be considered a development, however minute, of one's character.

Thus, "character development," may be conceived in two ways. First, as just mentioned, character development could be *any* growth in the long process (from *boulēsis* to *hexis*) towards virtue's formation. Second, using Aristotle's qualifiers (see X 8§1 and X 7§1), character development, in a secondary and more complete sense, can be understood as established virtue since, for Aristotle, character is the sum of virtue (or vice) over a lifetime (1 10§11). To describe character development in the first sense, I will use the term "qualified." Qualified character development includes any moral change, no matter how small (or large), up to and short of the full attainment of virtuous dispositions. To describe character development in the second sense, I will use the term "complete." Complete character development is the full cultivation of a disposition (*hexis*) for a given virtue. Understood in the complete sense, character development, on OAE expeditions, as noted in the implications section of Chapter 7, is modestly confined to those specific aspects of a virtue's profile that were exercised on the expedition and the degree to which the expedition fostered such dispositions as required for Aristotelian virtue. However, understood in the qualified sense, as the participants of this research attest, an expedition can facilitate noteworthy change. To substantiate this claim, I look to Brookes (2003b) whose ardent criticism of character and its development on OAE programmes "does not rule out the possibility that OAE may offer particularly effective ways to develop certain skills or knowledge, or to change beliefs" (p. 53). Although Brookes, and the social psychological literature on which he draws, may recognise OAE's potential to develop knowledge and change beliefs, he would not accept that such developments are in any way relevant to character, since he rejects a trait-based understanding of character in its entirety (see subsection 1.3.4.2). However, Aristotle's sophisticated

exposition of character development – as seen in his account of the deliberative process – does consider changes to one's knowledge and belief to be of moral significance.

While certainly not satisfying the situationist perspective that Brookes (2003b, 2003c) and more recently Brown and Fraser (2009) employ, this qualifed understanding of character development does appear to take seriously many of their concerns. For a virtue ethical account of character recognises the context dependant nature of learning, the contribution of others and the environment to such learning, and the problems this situated-learning presents for transfer (see Brown's discussion of these matters in Brown, 2010; Brown & Fraser, 2009).

In closing, the use of expeditionary successes as future reference points brings additional (see discussion in 7.3) meaning to Hahn's phrase: *plus est en vous*. For as the analysis of this theme reveals, participants' new ways of seeing their values and themselves – their discovery that *plus est en vous* – may well affect future actions. Moving to the next theme, one result of the participants finding *plus est en vous*, was an increase in their self-confidence.

9.1.1.2 Confidence and Character

Due to her achievements on the expedition, Samantha said that in the future: "something that I wouldn't try before, I'll try now." This comment alludes to an increase in self-confidence, an increase claimed more explicitly by Olivia. She said, "the challenge [of the expedition] was more difficult than anything I have experienced before." By meeting such challenges, she added: "I feel so much more strength in myself, and much more confidence in myself." She continued, as "I look back on myself before the expedition, … I know that I had confidence in who I am, but it's a much more pure and refined confidence [now]." She concluded by saying: "So my character, it seems, has really taken a new shape."

Although Claire correspondingly thought that the expedition increased her self-confidence, she more directly connected such increase to character. She claimed that

confidence "is part of your character." She explained, "The more confident you are, the more of your character you can portray ... to other people." Comments by Esther, who also claimed an increase in self-confidence, make this association clearer. She said that

> I think increased self-confidence will do something to your character. It could be good or bad, ... hopefully it's good. If you have increased self-confidence, that probably means that you are going to be more apt to stick to your values, and be willing to stand up for them, whether or not other people agree with you.

Increasing participants' self-confidence through OAE has been a longstanding goal within the broader field of Outdoor Education. The 1975 Dartington conference report on Outdoor Education, which has, in hindsight, had tremendous influence on the field's development, identified the following as a core aim of Outdoor Education: to "heighten awareness of and foster respect for" oneself (p. 1). Within this report, "self-confidence" (ibid. p. 2) is one of the anticipated outcomes of such heightened awareness. Other influential publications, such as Mortlock's *Adventure Alternative* (1984, pp. 18-19) and Hopkins and Putnam's *Personal Growth through Adventure* (1993, pp. 9-10) have similarly affirmed OAE's capacity to increase self-confidence. More recently, empirical research into the effects of a 20-day OAE course for women offenders reported that most participants claimed an increased in their self-confidence (Leberman, 2007, pp. 120-121, 126).

However, I was unable to find any OAE literature that overtly connected increased levels of self-confidence with character development. Considering this association more carefully, I think that Esther's explanation is sound: an increase in one's self-confidence makes one "more apt to stick to" one's values. Such moral confidence may, as Esther suggests, provide the courage to act on one's convictions, even if it means suffering the ridicule of others. Similarly, it may develop a confidence in one's deliberative capacity (*bouleusis*) or moral conclusions (*prohairesis*), and lead an agent to act on his or her convictions. Thus, like the reference points in the previous theme, if character development is conceived in a qualified sense, an increase in self-confidence could lead to (qualified) development in a person's character.

Participants' appear to have recognised that their "new ways of seeing" had yet to develop fully within their character. For when asked what impact, if any, the expedition had had on their character, many replied in words similar to Samantha's: "I don't know yet."

9.1.2 Yet To Be Determined

Samantha's multifaceted answer to the question of how the expedition impacted her character, introduces the last theme of this section. Only time will tell the significance of the learning that occurred on the expedition. Speaking of what she had learned on the expedition, Samantha said, "There are some things that I know I can apply … [in my] everyday life." However, she also acknowledged the choice that lay before her: "There is a question as to whether I will [apply what I have learned].... I want to. I ... hope to. I think I probably will .... use my experiences out in the wild to make me a stronger person." Beyond what she knew she could apply, Samantha anticipated discovering other things that she had learned on the expedition, for which she had not yet realised the significance. This anticipation for continual discovery seems consistent with Gassner and Russell's (2008) claim that "time may be needed for the importance of an experience to be realized by participants" (p. 150). Their study, introduced in subsection 8.1.1.3, further claims that "individuals themselves are capable of making meaning out of their experience as time goes on, without the assistance of ongoing facilitation" (ibid., p. 150).

In a slightly different way, Duncan remarked that the expedition had revealed many areas within his character that needed growth. With this need now known, Duncan seemed to feel the weight of the choices he must make. He said, "you either accept or make changes for the better, or you could make changes for the worse." Noting that characterological changes were "happening" as a result of the expedition, Duncan likened the situation to "the snowball effect: I've started to build the snowball and now I just need to … send it down the mountain to get it larger." He continued to say that the moral lessons learned are now "there, and the ball is in my court to either make changes or not, and that's my decision."

Early in the second interview, Gwen confessed to a life-long struggle of perfectionism. Anytime she fell short of her high expectations, she considered her efforts a complete failure. She claimed that her experience on the La Vida expedition had allowed her the "freedom to fail," and this new insight had given her victory over this destructive pattern in her life. However, she later delimited this statement, more modestly saying, "I think … in the situation [or context] of La Vida … it's [now] licked." She then suggested that when this struggle with failure "comes up again in other situations," it will "be a matter of … comparing it to what I did in La Vida," and extending this insight to such situations.

Such thoughtful comments appear implicitly to recognise the distinction between character development in its qualified and complete senses. This distinction can be seen with particular clarity in Duncan's image of the "snowball effect." Although at a simpler level, it is as though participants recognise that moral knowledge is not enough: that before this understanding can become part of their character, it must be practised and developed into a disposition (*hexis*). Similarly, Gwen's comment about needing to extend her learning to different situations and contexts might be understood as more broadly establishing the profile (Swanton, 2003, p. 22) of the virtue of perseverance in her life.

Samantha, Duncan, and Gwen appear to be recognising the need for a sustained moral effort within their lives. In what is becoming a theme in its own right, the third Benedictine vow, *conversatio morum*, which translated means a turning around of one's habitual moral character, is a commitment to this very effort. It is a permanent daily commitment to moral growth (Derkse, 2003, p. 12, 26), where through "modest discipline" (ibid., p. 27), the monk exacts "microlevel" (ibid., p. 26) change, and in making "a habit of these small improvements" (ibid., p. 26), gradually transforms his character (ibid., p. 57; see also p. 39).

While participant responses in this subsection are tremendously insightful, they do raise a concern that is related to *conversatio morum*. For whether the moral learning gleaned through the expedition is sustained is largely dependant on post-expedition

decisions and actions. Unfortunately, as subsection 1.3.1 indicated, OAE programmes have tended to offer very little post-expedition support. Without such support – support that participants experienced through the stability of the expedition – *conversatio morum* is difficult to maintain, and any moral growth experienced on the expedition may soon begin to fade (Okholm, 2007, p. 97).

Since the ultimate effects of the expedition on the participants' character will only be determined by subsequent activity, one might wonder why I did not continue data collection after the expedition. As subsection 4.2.2.2 explained, isolating an expedition's contribution to a participant's character, in any "completed" sense, is epistemologically problematic. To again name only one problem, how could a researcher access, with adequate detail, the intra-subjective experience of a participant and determine to what extent the expedition *alone* had affected his or her *phronēsis,* the orchestrator of all the virtues, and thus the *sine qua non* of character and its development? While a researcher might be able to provide instances where participants exercise or even appear to have developed with regard to *phronēsis* or the preconditions of virtue, as I have done, isolating in what particular ways the (mere) two-week expedition, and it alone, wrought lasting changes is simply beyond the scope of possible investigation. The complexity of *phronēsis,* as Dunne (1993) was shown to suggest in subsection 3.6.3, cannot be empirically accessed. Attempting to identify lasting effects of the expedition on participants' character, in any completed sense, further runs the risk of attributing direct causality to OAE programmes, when a variety of variables, including the unique narrative each participant brings with them (discussed next), may also be at play (see Nichols, 2000, pp. 23-24). Such complications, in addition to time constraints, deterred me from collecting post-expedition data. To conclude this section, expeditionary character development *in the qualified sense* appears to be the appropriate "degree of exactness" for the ethical "subject matter" (I 3§1) examined in this thesis.

9.2 The Uniqueness of Character Development

Barrett and Greenaway (1995, p. 11), referring to an Outward Bound marketing article (Williams, 1977), state that every student will take something different from a

course, and that each student should be treated as an individual. Similarly, Johnson and Fredrickson (2000), also interested in the development of virtue on expeditions, recognise the individuality of each participant's moral narrative: "beyond those virtues necessary for a successful backcountry trip, the particular virtues practised is a choice left to the student" (p. 46). Polkinghorne (1988) helps to explain such individual choice through the concept of narrative knowing: "Narrative is a scheme by means of which human beings give meaning to their experience of temporality and personal actions .... It provides a framework for understanding the past events of one's life and for planning future actions" (ibid., p. 11). This study also found individual differences in the way participants' moral narratives shaped their experience of the expedition.

Claire provided a helpful introduction to this theme when speaking of character development she said, "It's really personal…. You can't just say … [the same thing's] going to happen to all these people." She continued, character development depends "very much [on] where a person is in their life, and in their character growth."

Iris said something similar, noticing that character development did happen on the expedition, but "on different levels for different people." Iris further felt that whether or not a person's character was affected by the expedition would largely be determined by "what they choose to get out of it." These choices can be seen in the following accounts of the expedition's moral relevance to each member's character growth.

For Saul, it was difficult to describe just what had happened to his character. He described character development as "one of those sort of nebulous things that you can't really touch, but you know you've grown in." He did think that his character was influenced, but couldn't identify exactly where: "There were just tons of little things that are really hard to put your finger on, but that I know I've gotten a lot better at, a lot stronger in." These changes were subtle, however, because he didn't think that there were any major aspects of his character that had changed.

As mentioned, the moral relevance of the expedition for Gwen, centred on her life-long struggle with the issue of failure. In her first interview, she admitted that she had "big issues with taking failure a bit too seriously." Whenever she experienced failure, she was very hard on herself. She recalled how, on the first day of the expedition, "[I] was the one in back of the whole line," and because of this she said, "[I] was absolutely tearing myself apart." However, at the end of that first day, although last in line and exhausted, she had made it, she had survived. Realising that while she might not have been able to hike as well as she would have liked, she did not fail. This allowed her to say, yes, "I was in the back, but I did it!" Whereas she had, in the past, considered anything short of her expectations a complete failure, success on the expedition had given her a better perspective on what failure actually means. Now, she maintained, when she does not meet some expectation, she may view such supposed "failure" as merely "a chance to re-evaluate and try something new." Referring to a reading in the student journal, she now claimed to feel a "freedom to fail" (Peterson, 1988, pp. 95-106). Peterson writes: "those who are free to fail are the most free. Fear of failure inhibits freedom; the freedom to fail encourages it" (ibid., p. 96). Although later in the interview she modified her remarks (as mentioned in subsection 9.1.2), the moral significance of this new freedom was that Gwen no longer expected to be paralysed by her fear of failure. Understood virtue ethically, Gwen might be thought to have made some progress with regard to the virtue of courage. While this progress, as noted in subsection 9.1.2, pertained largely to physical challenges on the expedition, now, upon her return home, Gwen seemingly hoped to continue expanding the profile of this virtue within her life, so as to be "free to fail" more broadly.

For Olivia, who considered herself to be rather "high maintenance," the rigours of expeditionary travel prevented her from caring for her external self "the way that you normally do as far as cleanliness goes." She reflected that there was "no make-up to put on, no paint to cover things up." Without these facades, she said, one is forced to discover "the core of who you are." As a result, she said, "I feel like I understand what it's like to be more true to who I am." Part of this self-discovery for Olivia was

realising that "I have always run away from challenge. I've always been extremely stressed … [by] challenge." Now, however, after meeting with success on the expedition (e.g. surviving the solo experience she feared so much), she said, "I feel excited about challenge…. I want it, I crave it!"

For Thomas, the expedition more deeply revealed the importance of service, which for him resulted in "a shift into … a more humble character."

While on the expedition, Iris, a competent varsity athlete, encountered, in a rock climb, the hardest physical challenge of her life. Due to her physical competence, she rarely encountered physical challenge, so in meeting the trial of the climb, she "almost quit." She explained, "Part of me would rather quit than try something I can't do," and know for sure "that I couldn't do it." She described herself as feeling a physical "helplessness" for the first time in her life. She said, "there was nothing I could do, I was just stuck." She continued: "I've never experienced a feeling like that before," whereby "physically, there is nothing I can do." Reflectively she said: "now I see what it is to" reach "my limit." The moral significance of this event was that Iris claimed to have found greater compassion for others' physical limitations, and a humbler spirit within herself.

The expedition's moral relevance for William largely revolved around his deep-seated social anxieties. He said: "just having to be around people was a little challenging for me, but I tried to make the best of it." Related to such anxiety was a struggle with claustrophobia in the crowded tent. William saw such struggles as morally relevant to character for two reasons. First, in overcoming and coping with such anxieties on the expedition, he exercised courage. Second, in revealing his social anxieties to the other expedition members, he had to "trust" that their care and interest in him was genuine, that they would not ridicule or reject him. The relationship of trust to virtue ethical considerations is not immediately obvious. Since Aristotle's account privileges self-sufficiency, as seen in the great-souled man (IV 3), he would probably not have considered dependent trust on others to be morally virtuous. However, as Hursthouse notes (2001, p. 8), neo-Aristotelians need not

confine themselves to Aristotle's list of virtues. Thus, as our understanding of friendship, so dear to Aristotle, has evolved to value the interdependence of friends, so trust may be considered an indispensible element within genuine friendship. As Irwin (1999, p. xxiii) notes, character friendship requires making decisions with other's *eudaimonia* in mind. Thus, part of such friendship is, presumably, *trusting* our friend to make his or her decisions, in part, with our *eudaimonia* in mind (see discussion in 2.4.3.1).

Esther, referring again to her desire to love unconditionally, said that her moral journey on the expedition was about: "realising how judgemental I can be towards people sometimes." She said that she had been dealing with this judgemental tendency over the "last year, but really just needed to see it again in such close quarters where" she was "with the same people for so long." She said she recognised her judgementalism: "early on in the trip; so most of the time I was really working on … not acting that way." Since I had not witnessed this judgemental spirit in Esther, I probed further. She said her judgemental tone "is definitely internal." She continued, "I'll have trouble when people make comments, or just [do] stuff that I don't really … approve of." She admitted that in such situations, she would often think: "Oh, they're a hypocrite!" However, she quickly added that judging other people in this way created hypocrisy of her own.

That participants each found the expedition to be morally relevant in unique and differing ways is consistent with a comment made by Olivia in a journal entry on August 20th: "La Vida finds a way of dealing with all of us where we need it. Some can't stand the life together, others the life alone." This individuality of participant experiences is also consistent with other studies within the OAE literature. Beames (2004b; see also Beames, 2004a, p. 145), for example, similarly conducted qualitative research on an expedition, and found that "there cannot be one measurement of what a person gains from such an experience. Each participant has their own personal expedition experience" (p. 80). While such individuality certainly appears to be the rule, as Johnston and Fredrickson (2000) noted above, a "successful backcountry trip" (p. 46) may also require virtues that are common to all expedition

members. Many of these virtues were alluded to in the next theme, to be examined now.

9.3 Physical and Social Influences on Character

Consistent with their expectations, expressed in subsection 7.1.2, participants believed that their character was influenced by both the physical and social dimensions of the expedition.

9.3.1 The Physical Influence of the Expedition on Character

As mentioned in Chapter 7, Olivia hoped that the expedition would build her ability to suffer hardship. As it turned out, she said of the expedition: "I think it is the hardest thing I've ever done in my entire life." She went on, "I think … I [now] have a larger tolerance for … hard work." She saw this newfound tolerance for hardship as "something that will really serve me well in the future."

William, citing examples of the bushwhack and hiking up a trail, also noted that the expedition's many trials built perseverance, and therefore contributed to his character development. He explained that physical challenge "helps you persevere and … builds up mental endurance." He said, the most demanding point in the expedition, requiring the most perseverance, was on the long bushwhack, when "I got really frustrated, … because I had no idea … when we were going to stop, [or] how long we were going to keep on going."

For Saul, the expedition required "determination and endurance." His distinction between the two is reminiscent of Aristotle's differentiation between intellectual and moral virtue (see I 13§19 and subsections 2.3.3, and 2.3.4,). Saul said, "Determination is … the mental part of endurance. Your body … has to have endurance too, but determination is what drives [it]." For Saul, one such activity requiring determination and endurance was the ropes course. He acknowledged, "I … got freaked out when I was up there." He remembered that while waiting to cross one of the elements, high off the ground, "my knees starting … shaking." Through

this fearful experience, Saul realised that "you're not necessarily as strong as [you think] you might be." This observation was most likely a reference to his rather cavalier assumption made in the first interview regarding his own fearlessness – that although the other participants "are nervous about the ropes course, … for me it is not as frightening."

Esther said that "The really tough hikes … definitely got to me." She explained that these hikes required "pushing myself, challenging myself, [and] it was really hard to keep going." However, such perseverance paid off, for she claimed, "I found a new determination in myself." She believed that this newfound determination would "carry over" to her life beyond the expedition. Since she now realised, "I can go farther than I" ever thought possible, she now recognised, "sometimes I just put too many limits on myself, and there's no need to do that when you can always go a step further."

If Olivia now suffers hardship more easily, and William has greater perseverance, and Saul and Esther are more determined, what does this mean for their character? In many respects, observations in the implications section of Chapter 7, and above in subsection 9.1.1, have already answered this question. The answer again depends upon how one is using the term "character development." If someone is inquiring to what degree the expedition established virtuous dispositions (*hexei*) that could be exercised beyond the expedition, then he or she is inquiring if character was developed in the complete sense. For epistemological reasons already indicated, I am unable to determine if such complete development occurred. While a virtue ethical understanding of complete character development makes even modest change within any two-week period doubtful, supposing that it did occur, it would necessarily be delimited by the fields, profiles, and fine inner states of the virtues employed on the expedition (Swanton, 2003, pp. 20-26). If, however, by this term, someone is more broadly inquiring into *any* possible contribution to virtue, or character development in the qualified sense, then more development may be envisaged.

A seemingly contradictory response by Thomas serves as a transition to the next theme. At one point in the interview, Thomas identified the "the most extreme parts of the most extreme events" – "the toughest part of the bushwhack" and the "hungriest" part of the solo – as having the most impact on his character. Elsewhere, however, he claimed that the social aspects of the expedition had had more impact on his character than the physical ones. Perhaps any apparent conflict here arises from his recognition that *both* the physical and social elements of the expedition made a significant impact on his character?

9.3.2 The Social Influence of the Expedition on Character

When asked in what way (if any) their character was impacted by the expedition, most group members, interestingly, associated growth in character with an increase in social skills.

Thomas claimed that it was the social and communal aspects of the expedition that had predominantly affected his character. He felt that perseverance was a trait that he already possessed, particularly with regard to physical challenge. He said that although there were "tons of physical challenges, … I've always been the kind of person who rises to challenges" of a physical nature. Thomas said it was "absolutely, definitely" the social and communal challenges of the expedition, "more … than the physical" ones that had shaped his character.

Olivia recollected that "independence has always been really important to me." However, now, at the end of the expedition, she said, "I realise that dependency is an important factor as well." The difficulties of expeditionary travel had revealed to Olivia the interdependence of the expedition members: "I need them, and they need me." She added that: "I'm realising there is a balance between fellowship and being independent." Through coming to see her dependence on others, Olivia said that her sensitivity to "the well-being of others" had really developed while on the expedition. During the course, she had tried "really hard to be aware of other people's needs." As Olivia described her deepening desire to care for others, I detected no self-regarding motive; she appeared to care for care's sake, not in order

to be cared for. As similarly noted in the previous chapter with regard to Esther, Olivia's heightened sensitivity to the well-being (*eudaimonia*) of others could be construed as a development of what Swanton (2003, p. 99) calls the basic mode of moral responsiveness common to all the virtues, namely universal love (*agapé*).

Duncan thought that his character was impacted through the social interaction required by the expedition. "I'm kind of shy and a home body, so that whole" social "side of me was definitely" developed. I suggested that this might be social skill development and he agreed. Claire also said that the expedition "helped me be more open to people, … because a lot of times I'm kind of shy." William, too, felt that his character was strengthened in so far as he was "becoming more … comfortable" socially. The development of the participants' social skills is consistent with the findings of many other OAE studies. Hattie et al. (1997), in their meta-analysis, found that "across all interpersonal dimensions, there are marked increases as a consequence of the adventure programs. This is particularly noted with social competence, cooperation, and interpersonal communication" (p. 69). If, using Swanton's language (2003, pp. 21-23), one grants that many of the modes of moral response, within the profiles of each virtue, necessitate social communication of some sort, then an increase in social skills seems pertinent to one's character and moral growth.

Samantha said that through the expedition, "we've [all] … become stronger friends." She thought this process had taught her a great deal about friendship: "now, I think I would be able to make friends better, or [at least now] … I know what to expect from other people." She further provided a reason for such learning: "We all have different personalities and characters and … dealing with them and living in such [tight] quarters is… making us all grow." Saul, too, claimed to have learned a lot about "friendship." He clarified that he meant "true friendship, not [just] … knowing someone on the surface," but really coming to know a person and placing a deep "trust" in him or her. Due to the expedition, Olivia also seemed to recognise that true "companionship" required mutual trusting. She explained, "it takes good character,

… a certain quality, to be willing to have companionship with others." Saul and Olivia both appear to be speaking of friendships based on character (IX 1§3).

Without being cynical, one might ask how deep and lasting such two-week old friendships could possibly be. A comment by Redford (2004) on friendship may be relevant here: "like many bonds formed in intimate situations against the backdrop of either fear, war, or sporting contest, seldom do they last" (p. ix). Similarly, writing of friendship and war, Hedges (2003), referring to Gray (1959), claims that friendship is often confused with comradeship, which develops through "shared danger, a common goal, and close proximity" (p. 119) – all elements of expedition. However, Gray further (1959) notes that an essential difference between the two is that a friendship brings "a heightened awareness of the self" (pp. 89-90) – exactly what appears to have happened to participants on the expedition. As suggested in subsection 8.1.1.3, a possible reason for such intimacy of relationship may be the liminal status of the expedition. For the participants appear to have gained, through the expedition, a much deeper understanding of character friendship, an understanding I claimed that they were unaware of in the implications section of Chapter 7. The moral significance of this finding is that participants *learned* more about what character friendship entails. While the friendships formed on expedition may be of an ephemeral nature, participants' increased understanding of friendship may nevertheless be applied to their future more permanent relationships.

The future application of lessons learned while on the expedition introduces the last section within this chapter. Although many participants spoke of significant physical and social impact on their character, most were more comfortable speaking of the expedition's contribution to, rather than the transformation of, their character.

9.4 Contribution to Rather Than Transformation of Character

While William acknowledged that the La Vida expedition was "up there with one of the most challenging things I've had to do," he also said, "I've had some very challenging times in my life" before the expedition as well. He felt that these pre-expedition challenges had already influenced his character development and now

allowed him to "stay positive, and keep up mental endurance." Thus, although meaningful and morally significant, La Vida was "just another" challenge in his life that contributed to his character.

Referring to his character, Saul thought the expedition had "probably strengthened it, helped it form a little more." He clarified, however, that "I don't think core beliefs, or anything like that has changed." It was more the "strength of the character" that he thought had changed. Speaking of his character, he said, "I think it would probably do better under a rigourous test of character now than it would have before" the expedition. He thought that "'refined' would be a really good word" to describe what had happened to his character on the expedition. He expanded by saying that: "The main thing is that it got sharpened; I don't think it really changed necessarily, but I think it got refined a lot."

Thomas seemed reluctant to speak of any formal transformation within his character, referring instead to his previously established traits: "I've always been … pretty determined…. If I set a goal, I'll do it." He acknowledged that the expedition consolidated these already present dispositions. With regard to his desire to be less selfish and provide acts of service for others, he seemed similarly hesitant to claim change. While he did not think that the expedition had made "an instant change" within his character, he acknowledged that it

> got the ball rolling for me to really be thinking a lot more outside [of] my … own self, my own … needs, and my own wants. This was a catalyst for me to becom[e] … much more of a selfless person.

Although Esther also thought her character to have been impacted by the expedition, she said: "I wouldn't really say that it was [a] completely life changing" experience. She did, however, say, "I … [more deeply] realised some things about myself that I already knew." The expedition apparently reminded her of such things, things she said, "I … needed to solidify … in my character." She acknowledged that although this solidification process "is … going to take time …. , I feel that this trip definitely solidified them more than they had been."

This final theme of the thesis brings a closure to this research. For, unbeknownst to the participants, they have affirmed an Aristotelian perspective on character growth, in the qualified sense of the term. Character is not built over a two-week period, but is rather constructed over many years (I 7§16), as an agent fills out the dispositional profiles of a variety of virtues (II 5).

Concluding the analysis section of this thesis, Claire seems to have spoken for others when she wrote in her paper that she hoped to build on what she had learned on La Vida, and to continue the moral growth she experienced on the expedition.

This chapter yielded four main themes. As a result of the expedition, participants discovered new ways of seeing their moral lives. The individuality of their moral narratives was then examined. Physical and social instances of the expedition's impact on the participants' character were next highlighted. Finally, it was observed that the expedition contributed to rather than changed participants' character.

Before concluding the thesis, I explore some implications of the current chapter.

Implications

Participants' "new ways of seeing" suggest several implications. One such implication has to do with outcomes. Gordon et al. (1999) note that a vast amount of research is preoccupied with final outcomes, or "post course score" (p. 18). However, they suggest that this emphasis is misplaced, claiming that: "change tends to be in small increments and in a diversity of skills and behaviours" (p. 18). Referring to a 1995 conference presentation by Giges, Gordon et al. (1999) further claim that such change need not be limited to *observable* participant actions or behaviour. For change can also occur in one's "awareness, expectations, … values, goals, viewpoints, attitudes, opinions, judgements, intentions, choices, decisions, beliefs, directions, and commitment"(p. 15). These comments, by implication, sum up the findings of this thesis. So many of the outcomes in the above quotations can be seen throughout the participants' responses. A related implication has to do with the time required for such change. While character development, in the complete

sense, is a lifetime effort (I 7§16), it does appear that nearly all of changes suggested by Gordon et al. (1999, p. 15) could occur within a brief, two-week period. This then adds further credibility to the claim that through the expedition, participants' character was developed in a qualified sense.

However, it is this qualified sense that leads to the next implication. For "qualified," as I am using this term, implies: in process; still developing; not yet finished. Since the change experienced on the expedition was still in a nascent state, how might participants have been encouraged to persevere in their growth beyond the programme? As subsection 1.3.1 noted, in words attributed to Outward Bound, OAE expeditions "can ignite - that is all - it is for others to keep the flame alive" (Hahn, 1965b, p. 9). It is unfortunate, as mentioned above, that OAE has traditionally offered so little post-expedition support. Generalising beyond this thesis, if participants' character development is to mature from a more qualified to a complete sense, OAE programmes will need to partner with educators in the participants' home contexts, "to keep the flame alive."

The next implication relates to a comment made by Olivia. She said, "La Vida finds a way of dealing with all of us where we need it." This power of expeditionary education to accommodate individual participant narratives is perhaps one of its greatest strengths. However, in light of such individuality, instructors must be alert to the moral needs of each participant. Recognising such responsibility and influence, in a book exclusively focused on the instructor's role in expeditionary education, Kalisch (1979) states that "although other elements contribute to the total learning situation at Outward Bound, it is the instructor-to-student and instructor-to-group interaction which is central to the positive growth experience" (p. 3). He later concludes that "the instructors' interventions significantly shape the nature of the educational experience" (ibid., p. 140). Iris's difficult rock climb is an example of an opportunity to "shape" a participant's experience. While other expedition members had been finding moral growth through the physical rigour of the journey, Iris, one of the fitter participants, had been feeling far less challenged. Thus, the co-instructor and I deliberately chose a rock climbing route that we believed to be far beyond her

ability. This decision proved successful. As Iris' comments attest, her struggle on "Chimney" was the toughest physical challenge of her life. She had never felt so "helpless" or aware of her own physical limits. What is more, through this experience, she claimed to have gained humility and a newfound compassion for others' physical struggles.

Iris's conviction that her character had been developed through this rock climbing experience, leads to the next implication of this chapter. In 1.4.4.2, I noted a tension within the OAE literature. On the one hand, several studies have found the effects of OAE programmes to be lasting (e.g. Lan, Sveen & Davidson, 2004, p. 37; Takano, 2010, p. 91), while, on the other, similar studies have indicated these effects to be ephemeral (e.g. Durgin & McEwen, 1991). I believe that the virtue ethical account of character, put forth in this thesis, may account for this seeming contradiction. When character development is understood in a qualified sense, participants' modest claims to change appear reasonable, for certainly *some* change has occurred. However, the qualified nature of such change implies that it has yet to take root fully within their lives. It seems intuitive that with some participants, the nascent change experienced on an expedition will continue to develop into character in a complete sense, while, for others, such change will ultimately make no lasting impression. This interpretation may help to explain the varying results found within the OAE literature. That is, it may explain why so many participants claim to have been changed by their OAE experience, and why some studies discover such change to be lasting, while others affirm that it is only short-lived. This virtue ethical interpretation further makes sense of the common finding that longer expeditions typically produce more lasting results (e.g. Gassner & Russell, 2008, pp. 137-138, 141; Hattie et al., 1997, p. 63) – a finding consistent with Aristotle's dispositional understanding of character.

One last implication for the chapter remains. Throughout this thesis I have avoided claiming that the participants' character was developed as a result of the La Vida expedition. For reasons given in subsection 4.2.2.2, the nature of the subject, ethics, precludes any definitive conclusions. However, I do think I can claim, "roughly and

in outline" (I 3§4), that participants' character was developed, *in the qualified sense*. Although others may find this limited conclusion disapointing, I certainly do not view it this way. For a two-week expedition to have cultivated the depth of reflection, the quality of practice, and the value of relationship – Aristotle's conditions for virtue – within the participants, is no small achievement. As Iris put it: "if someone … realises or … changes even one thing about themselves, then … [La Vida] … has accomplished … its goal."

Chapter 10

Conclusion

The structure of this final chapter has been inspired by Silverman's (2010) ideal of a thesis' conclusion (pp. 352-360). He suggests that it should strike a balance between "confessing to your errors and proclaiming your achievements" (ibid., p. 353). In order to achieve such balance, he recommends that the conclusion should serve three principal functions. A conclusion must clearly: admit to the limitations of the research (ibid., p. 354); communicate the main implications of the research (ibid., p. 356; and connect the findings to broader issues within the given discipline (ibid. p. 353). In addition to these three purposes, again following Silverman's (2010) recommendation for an "imaginative" and "stimulating" conclusion (p. 356), I close the thesis by way of an analogy between expeditions and monastic communities. The similarities between the two – namely their potential to address moral matters and encourage the growth of virtue within their members – have been noted throughout the analysis chapters, and thus it seems fitting to end this research suggesting that expeditions can be likened to "travelling monasteries."

10.1 Limitations of the Research

The limitations of this research may be conceived in two broad categories: my own mistakes and errors; and the in-built limitations of the research design itself.

10.1.1 My Mistakes and Errors

In hindsight, a number of my decisions may have weakened the impact of this thesis. One such decision was my choice of an *exegetical* approach to virtue ethics. The space required to articulate the whole of Aristotle's argument, as found in the *Ethics,* could perhaps have been better used by specifically focusing the literature review on the concept of character in contemporary virtue ethical scholarship. Several concerns motivated the present exegetical approach. Although virtue ethics is often referred to as "character-ethics," the concept of character lays buried beneath Aristotle's complex arguments and requires significant interpretation to distil. Correspondingly, I hoped that the exegesis would provide a justification or defence of an Aristotelian understanding of character. I feared that without a detailed rationale, many might fail to see the validity and significance of a virtue ethical account of character for OAE programmes. While there may be grounds for such concerns, making an exegetical account of Aristotelian character appropriate, perhaps this account would have been better placed in a journal rather than a thesis. Since time restraints prevented me from reading further, it is difficult to predict how the research might have been different had I examined more contemporary virtue ethical scholarship on character. Examining such literature, and its relationship to OAE, is a way in which this research might be developed and extended in the future.

Other mistakes I may have made pertain to the empirical part of the thesis. For example, I am convinced that had I piloted my methods *and* analysis more, the resultant quality of the interviews and observations would have been much higher. Although I piloted the methods (see subsection 4.3.2), I performed only a preliminary analysis – enough to make sure that I understood the process and its associated technology. Had I conducted a more rigorous analysis of the pilot study, I might have discovered, as I did in the analysis of the La Vida expedition, that I needed to be more creative in my prompting, more penetrating with my questions and more detailed in my observations. When re-listening to the interviews, I was occasionally puzzled as to why I did not clarify this or that meaning or more frequently pursue specific examples (see subsection 8.1.2 for one such regret).

Another weakness lay in my poor communication with the Gordon College participants and faculty following the expedition. Although I faithfully answered all the correspondence I received, I do wish I had been more thoughtful in keeping participants and faculty abreast of the thesis' developments and findings. Given the efforts of the Gordon community on my behalf, this omission now seems rather careless and ill-mannered. I consider this the one major breach in the rigorous ethic I attempted to uphold as a researcher (see subsection 4.3.4). I have since apologised for this lapse and re-established good relations with both the participants and faculty.

One further circumstance that I fear may have negatively affected the thesis was my failure to avail myself sufficiently of my supervisors' expertise. Wolcott (2009, p. 23) breaks writers down into two principal types: "freewriters" and "bleeders." I, unfortunately, am the latter. Bleeders are "methodological" (ibid., p. 23) writers who struggle to move on when a problem remains unsolved, or a piece of writing does not read as smoothly as he or she might wish. This tendency (ibid., p. 23), I believe, cost me much valuable input from my supervisors. For, respecting my autonomy, they placed the onus of consultation largely on me. Had I chosen to consult them more often, this thesis might well have been a better work.

The limitations of this research are not confined to such errors of judgement, however. More broadly, the research design itself imposed a variety of limitations that affected its scope and potential for generalisability.

10.1.2 Limitations Within the Research Design

While I have tried to be honest concerning the limitations of this thesis (see sections 2.6 and 4.2), a "broad disclaimer, in which" I "acknowledge the limitations" of my study may, as Wolcott (2009, p. 34) suggests, be appropriate. In a sense, there are actually two "broad" disclaimers I need to make: one regarding the philosophical section of the thesis, the other for the empirical one. Beginning with the empirical dimension, this research took place in the Adirondack mountains of New York, in the summer of 2006, with 10 Freshmen from Gordon College, a liberal arts institution in the Christian tradition. These particulars alone make grandly

generalising (Stake, 1995, p. 7) a doubtful proposition. Yet, as noted in subsection 4.6.3, the case's status as an "Outward Bound-type wilderness expedition" (Daniel et al., 2006, p. 12) suggests that its many similarities with other expeditions may increase its generalising potential. Further, since Aristotle's virtue ethics – the theory used to analyse the case study – is conceived as generally applicable to human nature, the findings may again be broadened beyond the particular participants in this research.

However, it is such virtue theory that also makes the thesis vulnerable to a far greater limitation. Like all ethical theories, virtue ethics depends on a particular normative perspective. While I had to take "a view from somewhere" (see section 4.2), if one were to reject the normative claim taken here, then much of this thesis might be rejected.

While such empirical and philosophical limitations are significant, perhaps the greatest limitation relates to the qualitative researcher himself. As a white, Canadian-born male, with particular experiences, education, and values, my narrative has coloured and shaped interpretation (empirical *and* philosophical) throughout this thesis. Although I have attempted to maintain a "perspectival subjectivity" (Kvale & Brinkmann, 2009, p. 179; see subsection 4.2.4), the uniqueness of my interpretive perspective is inevitably interwoven throughout the whole of this thesis.

Despite such limitations, some conclusions can be drawn from this research.

10.2 Conclusions

Summarising the macro-structure of this thesis, Chapter 1 noted the long-held assumption of character development through OAE, while also identifying a number of critiques questioning this assumption. A virtue ethical account of character (see Chapters 2 and 3) was put forth as a possible resolution to such tension (see subsection 1.4). For while suggesting the tenability of a *qualified* (see below) character development through OAE, Aristotle's virtue theory is also in sympathy with many of the critiques. Although a (purely) philosophical thesis may also have

been appropriate, given OAE's strong commitment to practice, I was concerned that the full significance of Aristotle's perspective on character might be lost without its contextualisation on an expedition. I therefore conducted qualitative research on a wilderness expedition (see Chapters 4-10).

Thus, this thesis has had essentially two aims: 1) to provide, for the broad field of OAE, a detailed account of Aristotle's virtue-based character ethics; and 2) to explore participants' moral narratives on a wilderness expedition from a virtue ethical perspective. This section will examine the conclusions reached with regard to these philosophical and empirical aims.

10.2.1 Philosophical Conclusions With Regard to Character

Within the (*Nicomachean*) *Ethics,* Aristotle opens his systematic treatment of virtue noting that such ethical investigations must "be satisfied to indicate the truth roughly and in outline" (I 3§4). Similarly, I begin my discussion of this research's philosophical conclusions regarding character with his caveat in mind. For Aristotle, character is the sum of virtue and vice over a lifetime (I 7§15-16; I 10§11). While section 2.3 provided a detailed account of how such virtue, and therefore character, is attained, here I will summarise this process in brief.

Aristotle understands virtue to be of two kinds (I 13§19): intellectual and moral. The intellectual virtues aid an agent in making moral decisions. These decisions, or moral conclusions (*prohairesis*), are then acted upon by way of the moral virtues (VI 1§1, 3). The *Ethics* provides a detailed account of the "preconditions" (Irwin, 1999, p. vi) necessary for an agent to deliberate virtuous moral conclusions (III 1-5). First, the agent must want, wish for, or rationally desire (*boulēsis*) the appropriate (virtuous) ends (III 4§1). Interestingly, what one considers a worthwhile end to pursue is ultimately dependant on the character he or she has. Similarly, such character also affects one's moral perception (the second precondition) of any given circumstance (II 9§8). Once an agent perceives an instance with moral saliency, the third precondition, deliberation (*bouleusis*), is employed (III 3). Deliberation attempts to find the "golden mean" of virtue between extremes of excess and deficiency (II 8§1).

Finally, with the instance now deliberated, an agent makes a rational choice or moral conclusion (*prohairesis*) regarding how virtue could best be expressed in the given context (III 2). For this choice to be virtuous however, it must be made with the appropriate motivation: for the sake of what is noble (III 6§2). This entire reflective process, from wish to moral conclusions, is under the auspice of the intellectual virtue of *phronēsis* or practical wisdom (II 6§15). *Phronēsis* governs moral judgment, and concerns "what is just and what is fine … for a human being" (VI 12§1). Ultimately an ability to think well regarding one's moral decisions, *phronēsis* can mature through experience as one develops the sensitivity to discern how best to bring about a flourishing life for oneself and others. Indeed, the virtues themselves are determined through what practically wise people (*phronimai*) generally deem relevant to well-being (*eudaimonia*).

For Aristotle, once a moral conclusion is reached, the appropriate moral virtue(s) must then carry it out. For example, if an agent determines (through intellectual virtue) that a situation requires acting courageously, it is the agent's moral virtue of courage that will allow him or her to act on the moral conclusion. However, merely performing the act does not make it virtuous. Aristotelian virtue requires acting with appropriate feelings (II 3§3) and from an established disposition (*hexis*) (II 4§3). For Aristotle, a disposition or habit, with regard to a given virtue, is slowly created over time as an agent becomes increasingly able to discern and act upon the golden mean, no matter the particularities of the circumstances. However, instead of understanding each virtue to have only one disposition, as Aristotle seems to suggest, this thesis has followed the work of Swanton (2003), who proposes that any given virtue might have a constellation of dispositions making up a virtue's "profile" (ibid., p. 22; see discussion in subsection 2.7.1.5).

As mentioned in subsection 2.3.5.5, any effort to synthesise Aristotle's ethical theory runs the risk of providing a rather mechanical account. In reality, his virtue ethic plays out far more organically, and the attempt to describe it here should not be taken to imply a facile process.

Having described the virtue necessary for character's formation, it seems sensible to ask how such virtue might be developed? Taking my inspiration from Sherman's (1991) *Fabric of Character*, I identified three Aristotelian means to virtue: reflection; practice; and the shared life. These "conditions for virtue" informed the empirical part of thesis, which sought to ask the participants whether they thought the expedition had impacted their character and, more specifically, whether they thought the expedition had provided opportunity: to morally reflection; to practise moral actions; and to share in the moral lives of others?

10.2.2 Empirical Conclusions

This subsection will examine the principal findings under each of Aristotle's conditions for virtue. Given these findings, I will then discuss what may be said of the participants' character development on the expedition.

10.2.2.1 Moral Reflection on the Expedition

In describing the relevance of reflection to character, participants' perspectives appeared to be reminiscent of Aristotle' understanding described in subsection 2.3.5.2. They explained that for character to be developed, one must deliberately reflect on one's moral self, and then act on the results of such thinking (see subsection 5.2.2). For, as they noted in subsection 6.1.2, it is through reflecting on one's past thoughts, experiences, and actions that one ultimately refines his or her future moral behaviour. In this way, as they suggested in subsection 6.1.1, reflection is a means to gaining a moral perspective on one's life.

Although participants noted (see subsection 8.1.2) many opportunities for informal moral reflection throughout the expedition (e.g. while hiking alone or together on the trail; while cooking or performing other camp chores), it was through more formal occasions to reflect that they claimed to have been impacted. For instance, they identified the moral importance of written reflection through their expedition journals (see subsections 6.1.3 and 8.1.1.1). They noted that writing allows one "to think in sentences" and make connections that would often otherwise have been missed. Similarly, the 48-hour solo experience was considered to be an extended

period of moral reflection on oneself (see subsection 8.1.1.2). In addition to such individual reflection, participants also recognised the importance of moral reflection with others. For example, several group-reviewing techniques were mentioned for their moral contributions to participant reflection (see 8.1.1.3). In particular, participants highlighted the moral importance of ACES – an activity where participants Affirm/Appreciate, Challenge, and Exhort one another – where each participant was able to learn how he or she had been perceived by others throughout the expedition. This emphasis on the importance of others to one's moral journey was a theme that resurfaced again and again throughout the analysis chapters.

While the above comments describe what the participants held in common regarding the role of reflection in character development and their opportunity to exercise such reflection on the expedition, the content of their moral reflection appeared unique and coloured by their individual narratives (see subsection 8.1.3). The distinctive nature of each participant's experience reveals a strength of expeditionary education. For as one participant said, describing the moral relevance of the expedition and its particularising affect, "La Vida finds a way of dealing with all of us where we need it."

As mentioned earlier in this subsection, moral reflection allows one to learn from past experience and, in turn, affect one's future actions. This cyclic process implies a gradual refinement through trial and error, a sort of moral practice, discussed next.

10.2.2.2 Moral Practice on the Expedition

In Aristotelian fashion, participants noted that character development, like most paths to improvement, necessitates frequent practice (see subsection 6.2.1). However, some of their responses compared such practice to rote repetition (e.g. shooting baskets). This understanding is at odds with Aristotle's criteria for virtue (discussed in subsection 10.2.1), which far exceed an automated habitation.

In an effort to explain the relationship between practice and character, the participants described how character is often developed through trials and challenges

(see subsection 5.2.2). A virtue ethical interpretation of their insight suggests that one's responses to such challenges shape one's character. For Aristotle, "we become just by doing just actions and become temperate by doing temperate actions" (II 4§1). That is, over time, an agent's moral responses to the thousands of decisions that present themselves begin to develop dispositions of character with regard to a variety of virtues. Given this connection between challenge and character, it is understandable why expeditions have long been considered a means to character development. Participants also made this connection, anticipating that the expedition, because of its inherent challenges, would impact their character (see section 7.2).

True to their expectations, the expedition proffered a host of challenges that participants deemed morally relevant. Many participants described the expedition as one long act of moral practice (see section 8.2). Perhaps predictably, participants mentioned the moral relevance of many "martial-type" virtues made famous through James' (1949, pp. 311-328) Moral Equivalent of War: the endurance required on the bushwhack; the perseverance needed to finish a rock climb; and the courage demanded by the abseil (see subsection 8.2.1). Since much of the literature (described in Chapter 1) on character development through OAE refers to such individual and physical traits (e.g. one's own development of athletic endurance), I had expected participants to associate the moral relevance of the expedition to them. While they did make this association, their emphasis on it was minimal (see subsections 7.1.2.1, 8.2.1, and 9.3.1). Instead, to my surprise, they emphasised the moral relevance of the expedition's social nature (see subsections 7.1.2.2, 8.2.2, and 9.3.2). I consider the participants' tendency to understand character and its development in primarily social and interpersonal ways to be the most important empirical finding in this research. It was, in fact, their more social understanding of character that shifted my focus from the traditional traits associated with OAE (e.g. hardihood and intrepidity), to a more relational understanding of character in the vein of Swanton's (2003, pp. 115-127) pluralistic virtue theory, where the motivation for all ethical action is grounded in agapic, universal, and unconditional love (see discussion in subsection 2.7.1.5).

Due to their understanding character as something developed in and expressed through relationship, participants described their moral practice on the expedition in terms of their care for others (see subsection 8.2.2). By way of illustration, they identified nearly constant opportunities to serve one another (see subsection 8.2.2.1). In addition to such tangible forms of care, participants also indicated a "verbal" form of care through encouragement of one another (see subsection 8.2.2.2). Care was further displayed through many acts of graciousness (see subsection 8.2.2.3), both in the courteousness required for good expedition behaviour (Harvey & Simer, 1999, p. 168), and, drawing on the theological roots of the term, in offering grace (unmerited favour) by way of a patient tolerance towards others' imperfections.

Consistent with their emphasis on the social nature of character development, the participants highly valued the role of others in one's ethical formation. This role, Aristotle's third condition for virtue, is discussed next.

10.2.2.3 Sharing in the Moral Lives of Others on the Expedition

Participants noted that others can have a direct influence on one's character. They particularly emphasised the impactful moral role of friends and family (see subsection 6.3.1.1). Describing this influence, participants claimed that it is through relationships with others that one comes to see his or her moral self more clearly (see subsection 6.3.1.2). However, through observing the moral examples of others, the participants also recognised the indirect influence of others on one's character (see subsections 5.3.3.2 and 6.3.2.1).

Interestingly, in addition to the "real-life" influences of others noted above, participants also claimed others' influence on their character through the arts (see subsections 5.3.4 and 6.3.2.2). Mentioning a variety of mediums – music, film, and literature – the participants' recognised the importance of memesis to moral formation, an importance Aristotle refers to throughout the *Ethics* (e.g. III 3§18)

With regard to the moral role of others on the expedition, participants attributed their perceived moral growth to the development of community. In subsection 8.3.1.1,

they spoke of learning from one another's (positive and negative) moral examples, and more immediately seeing the moral consequences of their actions on others. Many participants noted the deep sense of trust that developed throughout the expedition, and believed that such trust enabled the group members to exhort and admonish one another (see subsection 8.3.1.2). This openness to give and receive critique, appears to have come through the caring community established on the expedition,

As evidenced in their comments above, participants emphasised the role of others in each of the conditions for virtue: reflection, practice, and the shared life. This emphasis is consistent with the *Ethics,* where an inordinate amount of the discussion is given to the topic of friendship (see Books VIII and IX). Speaking of such friendship, Aristotle says that when two morally intentioned people spend time together, "they seem to become still better from their activities and their mutual correction" (IX 12§3; see also VIII 1§2). For, since "we are able to view" other's morality "more than our own," others, then, become a source for understanding one's own morality (IX 9§5; see also IX 9§1).

Having now described the ways in which participants exercised Aristotle's conditions for virtue on the expedition, what can be said regarding their development of character on it?

10.2.3.4 Participants' Character and the Expedition

Participants claimed their character to have been influenced by the expedition in a variety of ways. In subsection 7.1.1, they noted how the physical and social challenges of the expedition could reveal one's character. Since many participants experienced success with regard to such challenges, they now understood themselves to be capable of far more than they had previously conceived. They thus believed that their accomplishments throughout the expedition would serve as reference points when future challenges were met with (see section 7.3 and subsection 9.1.1.1). Further, they considered their increased self-confidence, as a result of such success,

to be morally significant (see subsection 9.1.1.2): a self-confident person is more likely to uphold his or her values and convictions.

Consistent with their comments on moral practice made above, participants listed a number of ways in which their character was physically and socially influenced by the expedition. Many considered themselves to have grown in endurance and the ability to persevere in the face of hardship (see subsections 7.1.2.2 and 9.3.1). Similarly, whether through the inspiration of others' moral examples, an increased comfort with one's social skills, or a heightened awareness of one's need to care for others, participants referred to a variety of ways in which the more social aspects of their character was influenced (see subsections 7.1.2.1 and 9.3.2).

Despite citing these examples, participants were reluctant to claim that their character had been significantly developed on the expedition. Such reservation is consistent with their understanding that character is refined gradually (see subsection 5.2.1). Participants resolved the apparent tension – between their conviction that their character had been physically and socially influenced by the expedition and their hesitation to claim character development as such – within their responses claiming that the expedition had contributed to rather than transformed their character (see subsection 9.4). By claiming that the expedition had refined, strengthened, or brought to light certain aspects of their character, but not transformed it per se, the participants affirmed a virtue ethical understanding of character.

From an Aristotelian perspective, character development can be conceived in both complete and qualified senses. In the complete sense, the entire process (from *boulēsis* to *hexis*) outlined in subsection 10.2.1 could be considered character development. That is, with regard to a given virtue, (complete) character development could only be claimed when one had fully inculcated the disposition(s) necessary for such virtue. However, when understood in its qualified sense, *any* growth in the course of this process (from wishing for appropriate ends to more fully inculcating a virtuous disposition) could be considered character development (see subsection 9.1.1.1 for a more detailed explanation of this interpretation).

For reasons discussed in subsection 4.2.2.2, the nature of this subject, ethics, precludes any definitive conclusions with regard to participants' character development on the expedition. While a virtue ethical understanding of complete character development makes even modest change within any two-week period doubtful, I do think I can claim, "roughly and in outline" (I 3§4), that given the participants' responses in Chapters 5-9, their character was developed, *in the qualified sense* (see the Implications section of Chapter 9 for a more detailed explanation of this claim).

While some may find this conclusion anticlimactic, such disappointment seems unwarranted. An educator would do well to find another two-week experience that could equal the expedition's capacity to cultivate the depth of reflection, the quality of practice, and the value of relationship – Aristotle's conditions for virtue – within the participants. Although modest, these findings appear to reflect human experience. As Gordon et al. (1999) suggest, change tends to come in small increments (p. 18), and research that tries to find radical change over a short period is looking for the exception, not the rule. For just as "one swallow does not make a spring," nor do committing virtuous actions for "one day, or a short time" make a character (I 7§16).

Interestingly, the participants seemed to have reached a similar conclusion. They claimed that many of the effects of the expedition on their character were yet to be determined (see subsection 9.1.2). In a sense, time will tell the ultimate moral value of the expedition for the participants. This insight appears to accommodate the two senses of character development distinguished above. On the one hand, participants experienced moral growth, but on the other hand, they seemed to recognise that before such growth could become a dispositionally (*hexis*) permanent part of their character, it first had to be practised.

This interpretation may also clarify a conundrum found within the OAE literature. As Brookes (2003c, pp. 122-123) notes, many participants within OAE studies report a change in their behaviour as a result of attending an OAE programme. However,

Brookes (2003c, pp. 123) contends that such studies merely report participant *beliefs* about their change, and not actual change itself. Since no other field of research claims such lasting change within such short durations, Brookes suggests that either OAE has found a "'magic key' for changing personal [character] traits" (2003b, p. 51) or "such claims must cast serious doubts on the research projects that generated them" (2003b, p. 125). While Brookes, drawing on social psychological literature, employs a situationist perspective and the fundamental attribution error to critique such claims of change (see discussion in subsection 1.3.4.2), I believe a virtue ethical account may offer a more satisfying explanation. Although I offer this explanation through an analysis of my own research, for the reasons outlined in subsection 4.6.3, I believe this interpretation to have generalising merit.

I suggest that participants within this current research justifiably recognised changes within themselves. For change need not be limited to outwardly observed behaviour. As Gordon et al. (1999) suggest, change may also occur in one's "awareness, expectations, … values, goals, viewpoints, attitudes, opinions, judgements, intentions, choices, decisions, beliefs, directions, and commitment" (p. 15). Indeed, it is to many of these inward changes that the participants refer. Furthermore, it seems reasonable that such (smaller degrees of) change could occur within a brief, two-week period. Understood in this sense, such change may represent a *qualified* development in character, where qualified character development includes any moral change (from *boulēsis* to *hexis*), no matter how small (or large), up to and short of the full attainment of virtuous dispositions. However, such character development is further qualified by its unstable nature. Since the changes participants attest to have yet to establish themselves dispositionally within their character, there is a question as to whether such change will be lasting. A related question that may additionally qualify their character development comes from the situationist perspective held by Brookes (2003b, p. 59) and Brown (2010, p. 17): to what degree is the learning and change experienced on the expedition situationally bound to the expedition context? That is, will the learning and change experienced by the participants on the expedition be sustainable or even relevant without the environmental and social contexts in which it was formed? For as Swanton's (2003, pp. 20-26) pluralistic

account of virtue suggests, any change within the participants is delimited by the fields, profiles, and fine inner states of the virtues employed on the expedition.

Given such questions, one might wish simply to conduct further post-expedition research and ultimately determine to what degree the participants' character was developed in the complete sense. However, such research proves both problematic and controversial (Brown, 2010, p. 15). For while Brown (2010, p. 17) notes that "it is clear that we carry skills and knowledge with us from one context to another," referring to Detterman (1993), he further claims that "there have been hundreds, if not thousands, of experiments reaffirming that transfer is very difficult to empirically demonstrate" (Brown, 2010, p. 15). For this reason, and others mentioned in subsection 9.1.2, I did not conduct post-expedition research. The epistemological difficulties in isolating long-term moral change within the participants as a result of their expedition experience (and it alone) simply preclude knowing with any kind of certitude. Instead, as Aristotle suggests, one must seek "the degree of exactness" appropriate to the subject matter, and with regard to ethical inquiry specifically, one must be "satisfied to indicate the truth roughly and in outline (I 3§1-4).

With the philosophical and empirical conclusions now expressed, a number of recommendations can be drawn from them.

10.3 Recommendations

From the above conclusions, I suggest three main recommendations. First, I advise OAE to moderate its claims of character development through its programmes. Second, I propose several avenues for further character-related research. Third, I counsel expedition leaders interested in the moral formation of their participants to consider conducting more "balanced" expeditions.

10.3.1 A Moderation in Moral Claims Within OAE

Perhaps most obviously, a virtue ethical perspective suggests that OAE moderate its claims to develop character through its programmes. As the thesis has contended,

character development is a complex process of lifetime proportion (I 7§16), and any moral change experienced through OAE's typically brief programmes is likely to be modest. The dispositional nature of virtue ethical character development makes moral growth a slow and arduous process, and thus, outdoor adventure educators interested in the character development of their participants may need to consider a post-course follow-up programme. For as Hahn (1965b) realised so many years ago, speaking specifically of Outward Bound, OAE "experiences can ignite – that is all – it is for others to keep the flame alive" (p. 9). Or, as he said elsewhere, again speaking of Outward Bound in particular, "to put it bluntly: the … [OAE] experience does not go deep enough. It is the beginning of a great promise – but this promise will not be fulfilled unless the follow-up problem is solved. It is not solved today" (Hahn, 1960b, p. 10).

10.3.2 Further Research Into Character Development Within OAE

While this research investigated the moral narratives of participants on a wilderness expedition, researchers interested in moral formation within other facets of OAE, may wish to use a similar methodology to explore such areas.

Regarding such future research, for reasons already given, I remain unconvinced with respect to the value of trying to determine post-course moral effects. Instead, I recommend that researchers focus on the participants' moral experience of an OAE course. As case studies begin to accrue, best practices may emerge concerning how best to enhance the moral educational experience of participants.

With reference to future expeditionary research, I hope to give more individual attention to each of Aristotle's conditions of virtue. Trying to survey all three conditions in one study necessarily prevented me from probing deeply into any one of them. For example, drawing on the rich philosophical sources of Nodding's care theory (2002, 2003, 2005) and Slote's agent-based sentimentalist virtue ethics (1999, 2001, 2007, 2010), both discussed in section 8.2, I would like to explore themes of benevolence and care within an expedition with greater depth. Similarly, drawing on

Vanier's virtue ethical work (2001), I would like to explore further (see section 8.3) the affect of community on participants' moral experience of an expedition.

10.3.2 Balanced Expeditions

In reviewing participant responses, it would seem that they morally benefited from differing aspects of the expedition that appear to be in tension with one another. For instance, whether through their journal or on the solo experience, they celebrated the opportunity to reflect alone, while also stressing the moral value of the group reviews (see subsection 8.1.1). Similarly, they recognised the social contribution of the expedition to their character, principally through the practice of care and the development of community, but also highlighted the physical (e.g. increased endurance) benefits they individually received as a result of the journey (see subsection 7.1.2, 8.2.1, 8.2.2, 8.3.1, 9.3.1 and 9.2.2).

Such comments suggest that the moral value of the expedition was enhanced through *balancing* these contrasting elements. However, in order to achieve such balance, other aspects of the expedition require balancing too: namely, the pace at which it is conducted and the terrain through which it travels. For example, as participant responses in subsection 8.1.4 imply, a more moderate itinerary would have afforded greater periods for moral reflection. Further, an inverse relationship was noted between the opportunity for moral reflection and the difficulty of navigating the terrain.

These considerations suggest that expedition leaders interested in the moral formation of their participants may then want to more deliberately create such balance. It would appear that Gordon College's La Vida expeditions have attempted to do this. Their expeditions are conducted with community, not efficiency, in mind. By way of illustration, rather than dividing the group into smaller cooking units of two or three, La Vida views meal preparation as an opportunity to build community as a whole. Although less efficient, this choice encourages social interaction, prompts consideration of one's obligations to the group, and creates opportunities to help and care for others – features which Swanton's pluralistic account of virtue

theory considers to have moral import (see subsection 7.1.2.1). Another example of La Vida's effort to build community is seen is their commitment to long and emotionally intense reviewing activities, particularly "life stories" and "ACES." The effects of these debriefs included: a patient tolerance with one another; increased moral self-awareness; moral admonishment from others; and guidance with regard to future moral actions (see subsections 5.2.5 and 8.1.1.3). Since the countless hours required for such debriefing often results in their being sacrificed to considerations of schedule and itinerary, it would appear that La Vida moderated our expedition itinerary to make such activities possible. With that said, our itinerary did include a rigourous multi-day bushwhack that a majority of participants noted for its moral significance (see subsections 8.2.1.2 and 9.3.1).

This ability to address both social *and* physical aspects of one's morality is a strength within expeditionary education and OAE more broadly. Thus it is with some concern that I see a growing dissatisfaction with "physically oriented" (Hogan, 1992, p. 27) OAE generally, and the devaluing of "hardship, endurance and discipline" (Young, 1987, p. 4) in particular. For as the title of Sherman's (1991) book – *The Fabric of Character* – implies, character is like a continuous thread that winds through *every* aspect of a person's life. By de-emphasising the physical elements of its programmes, OAE runs the risk of ignoring a significant aspect of the participants' moral lives. Subsections 1.3.2 and 8.2.1 suggested reasons for this decline, in the repudiation of militarily-imbued concepts of character and the critique of Luckner and Nadler's (1997) theory of personal development respectively. Yet such rejections of the physical do not appear to be an abandonment of moral education altogether. To the contrary, the social and communal emphases that have replaced such physical de-emphasis (see cited literature in subsection 8.2.2) are nothing if not ethical in nature. Hence, as suggested in subsection 1.4.4.1, by providing a virtue ethical account of character development, stripped of any military connotations, and the machismo that often comes with it, this thesis has sought to reclaim the concept of character, and demonstrate its moral relevance to both relational *and* physical elements of expeditions in particular, and OAE more generally (see Implications section of Chapter 8).

Thus, I suggest that in the interest of moral growth, expeditionary course designers should deliberately incorporate physical challenge into their curriculum. However, as the implications section of Chapter 8 asserted, the level of challenge need neither be extreme nor lasting for change (in the qualified sense) to occur. By maintaining (with slight adaptation) the longstanding tradition of physically-oriented expeditions, and similarly supporting the now more recognised social, relational, and communal aspects of wilderness journeys (see subsection 8.2.2), OAE may more thoroughly strengthen the fabric of participants' character.

In sum, I am suggesting that expeditions can create an ideal locus for moral formation when they balance: episodes of solitude with life in community; individual reflection exercises with more intense group reviews; and the itinerary so as to privilege time for social interaction, while also (although to a lesser degree) providing ample physical challenge.

Having made a number of recommendations in light of this research's findings, I now suggest how the thesis may connect to broader issues within OAE.

10.4 Connections to Broader Issues in OAE: A Need for Philosophy

The analytical employment of Aristotle's virtue theory within this research may have relevance to broader trends within OAE. For the philosophical emphases of this thesis may serve as a needed corrective to predominantly empirical approaches to OAE research.

Subsection 1.4.1, cited a variety of scholars calling for more philosophical inquiry within the field of OAE. Further, subsection 4.6.3 identified a reason for such inquiry quoting Allison's (2006) recognition that OAE "research has become synonymous with empirical research … thus leaving … theoretical inquiry homeless" (p. 11). To correct such bias, Allison (2006) suggests that researchers pay more "attention to philosophers who are often overlooked within the field of outdoor education but who have things to say that are very relevant indeed to our work" (p. 9). A comment

within the *Ethics* further reveals the need for philosophical sensitivity within OAE research. In I 3§4, Aristotle suggests that "the educated person seeks exactness in each area to the extent that the nature of the subject allows." This insight advises that there are limits on what can be known through inquiry. While Aristotle is principally referring to ethical matters, one might extend his caveat more broadly to include other issues, such as the transfer of learning discussed above in subsection 10.2.3.4 and the Implications section of Chapter 7. Although, as noted, Brown (2010) has recently indicated the complications associated with determining OAE programme's long-term effects, there appears to be relatively little discussion, within the OAE literature, regarding such epistemological limitations. It is as though "the existence of the experimental method makes us think we have the means of solving the problems which trouble us; though problem and method pass one another by" (Wittgenstein, trans. 1963, p. 232). This thesis then, through its attempt to be epistemologically sensitive to its ethical subject matter, may serve as a philosophical example to other researchers, thereby encouraging them to contemplate the limitations of their own area of inquiry.

Beyond such service as an example however, the virtue theory explicated in Chapter 2 may have a more direct relevance to other avenues of research. That is, while I have used Aristotle's moral philosophy to examine character development within OAE expeditions, other areas within the broader field of Outdoor Education may similarly benefit from a virtue ethical approach. One such area is Environmental Education.

Subsection 1.1.1 made use of a Venn diagram to conceptualise the field of Outdoor Education (Higgins et al., 1997, p. 6). Although the aim of character development is mainly located within the Venn circle, "Personal and Social Development," I contend that a virtue ethical account of character, as espoused in this thesis, is also relevant to the Venn circle, "Environmental Education." However, such wider relevance appears to have been "overlooked" (Allison, 2006, p. 9) by OAE scholars and practitioners alike (e.g. Nicol, 2002b, p. 95; Baker, 2005, p. 269). Such dissociation between Personal and Social Development and Environmental

Education is unfortunate. For if, as Higgins et al. attest (1997, pp. 8, 12), Environmental Education includes the development of opinions, attitudes, values, sensitivity to environmental issues, and commitment to sustainable practices, then it is part and parcel of one's moral vision of a good life (*eudaimonia*) – a good life for humankind, and the rest of the biotic community (Leopold, 1966/1986, p. 239). Thus, if environmental educators wish their students to become caretakers of the land, then the "scientific" curriculum, often associated with Environmental Education, will not be "enough," for "protecting habitat is inescapably a moral issue" (Louv, 2008, p. 303). Consequently, outdoor adventure educators interested in Environmental Education must recognise that much of their curriculum depends on the development of moral sensitivity within their students. Similarly, outdoor adventure educators interested in Personal and Social Development (which includes the development of character), must get beyond their anthropocentric understanding of such terms, and embrace a more eco-centric vision of human development (see DesJardins, 2006, p. 150).

Orr (2004) connects this environmental sensitivity to Aristotle's understanding of character, noting the "relationship between sustainability and the human qualities subsumed in the word *virtue*" (p. 60). Others, such as Sandler (2007), who entitled his book *Character and the Environment: A Virtue-Oriented Approach to Environmental Ethics,* have also seen this relationship. Sandler (2007) notes that with regard to the environment, "it is always people, with character traits, attitudes, and dispositions, who perform actions, promote policies, and lobby for laws" (p. 1). Ultimately, how we treat the environment and its inhabitants is a species of what kind of people we believe we should be (Sandler & Cafaro, 2005, p. 3; see also DesJardins, 2006, pp. 134-135) – the very question Aristotle's account attempts to answer (see subsection 2.1.2.3).

Although several OAE scholars have recognised that personal, social and environmental education are "inseparable" (Barrett & Greenaway, 1995, p. 3 referencing Cooper, 1994), much work has yet to be done. For example, while Hogan (1992) identifies this complementary relationship between Personal and

Social Development and Environmental Education, he does not envisage "character building" (p. 30) as a possible bridge between the two. Instead, he considers efforts to build character to be adversarial towards the environment. Quoting Young (1987, p. 3), Hogan (1992) reduces character to "an ideology of conquest and mastery of nature and of self" (pp. 28-29), which distances a participant from his or her "ecological self" (Naess, 1988, p. 20; see also Hogan, 1992, p. 30). Even those willing to apply a virtue ethical understanding of character to Environmental Education (e.g. Martin et al., 2009), appear to have done so only superficially (see subsection 3.3.4), and in a fashion that might have troubled Aristotle (see I 3§1-4).

For such reasons, I suggest that the account of character-based virtue ethics, espoused in this thesis, may have relevance beyond the context in which it is applied here.

This chapter began by noting the limitations within the research. Next, conclusions were drawn, and recommendations made in light of them. The research's connections to broader issues within OAE were then discussed. Turning now to the final section of the thesis, I conclude referring back to an aim outlined in the first chapter. There I noted my hope of providing a re-appraisal of Hahn's Moral Vision for OAE (see subsection 1.4.2). The virtue-ethical explication of the qualified character development that seemed to occur in this research's participants provides such re-evalution. The remaining section, then, celebrates the ethical value of expeditionary OAE, and its capacity to foster virtue within its members. Following Silverman's (2010) recommendations for an "imaginative" and "stimulating" conclusion (p. 356), I employ the analogy of "travelling monasteries" to illustrate further this potential of expeditions to facilitate moral growth.

10.5 Expeditions As Travelling Monasteries

Gwen, in the paper (p. 1) she wrote near the end of the expedition, mused about her return to the "real word." It was just the opposite, she claimed. The expedition had revealed reality to her in a more profound way than she had ever before experienced. A student of Okholm (2007), in his book, *Monk Habits for Everyday People,* reports

a similar story. After returning from an inspirational week of camp, she rather despondently confessed to her father that she had to "come down from the mountain top and enter back into the real world. Her father answered her, 'You *were* in the real world!'" (pp. 31-32). Okholm (ibid.) interprets the father's comment to mean that the "community" established through the camp, took the daughter "far deeper into the real world than most other avenues of experience" (p. 32). Interestingly, Okholm (2007) tells this story not to justify the value of OAE, but to refute the charge that a "monastery is not the 'real world'" (p. 32). He seems to be suggesting that just as a camp provides the structure and relationships necessary for a profound and meaningful (eudaimonistic?) existence, so too do monastic communities. Previous chapters have already noted many of the similarities between an expedition and a monastic community. In the following paragraphs, I will briefly recount such likenesses and then further develop the analogy, identifying the common aspects that make them so conducive to character's development.

Taken in order within the thesis, subsection 6.1.1 spoke of how both monasteries and expeditions use solitude to encourage moral reflection. Then, the introduction to Chapter 7 highlighted how they both utilise the challenge of wilderness as a medium for moral growth. Shortly thereafter (see subsection 7.1.2.1), the constant and inescapable examination of one's ethical conduct by others on an expedition was shown to be not unlike the vow of stability (*stabilitas*) taken by a monk towards his community. In two other places within the same chapter (see section 7.4 and also the Implications section that follows it), both expeditions and monastic communities were noted for seeking sanctuary – as a sacred place and as a reflective refuge – in an effort to facilitate the growth of virtue. Next, the care participants provided one another on the expedition was found to develop community (see subsection 8.3.1), which, in turn, created an intimate context in which participants entered into one another's moral lives. By listening to each other and responding to the admonitions they received, participants practised something akin to the second Benedictine vow of obedience (*obaudire*). However, without the balanced life (body, mind, and spirit) so characteristic of Benedictine communities, it would be difficult to sustain any of the aforementioned conditions for moral growth. Thus, the Implications section of

Chapter 8, similarly celebrated an expedition's ability to strike such balance, noting how its frequent retreats into solitude may engender compassion and encourage care for one another. Finally, the need for participants to develop their qualified character development, both during and after the expedition, was likened to the third Bendictine vow of *conversatio morum,* an ongoing daily commitment to moral growth (see subsection 9.1.2).

There are other similarities however. Just as the Rule of St. Benedict tries to create a life that answers: "how do we … grow into wholeness?" (De Waal, 1984/2001, p. 29), so too Johnson and Fredrickson (2000, pp. 45-46) have suggested wilderness expeditions as a way to illuminate such ethical questions as: "what's in a good life" (p. 43). Further, both monks (Okholm, 2007, p. 33) and expeditionary educators (Neill, 2001, pp. 2-3) have, in part, answered these questions through lives of austerity that lead to moral growth. The monastic ideal of "asceticism" comes from the Greek word *ascesis*, "a word that was used in connection with the discipline an athlete engaged in to prepare for the … Olympic games" (Okholm, 2007, p. 33). Comparably, through the challenge (physical, social, emotional, moral, etc.) of an expedition a participant may be given the opportunity to practise (train for) virtue. Part of a monk's *ascesis,* as required in Benedict's Rule, is creating an organised and disciplined atmosphere, for the sake of the "growth of the individual" (De Waal, 1984/2001, p. 116). This too is a value and outcome of expeditionary education. Hite (2009, p. 80), for example, recounts the ways in which an expedition helps build patterns – of organisation, preparedness, simplicity, balance, valuing and relationship – that may lead to post-expedition growth.

Such analogy between the morally refining nature of monastic communities and expeditionary OAE is further strengthened when one looks at their origins. For it has been suggested that Benedict (circa. 480-547), "bred and shaped in the mountains" himself, likened spiritual and moral growth to "a quest, a pilgrimage set in the narrow mountain passes and the broad sweep of plains that will ultimately lead … to the mountain top" (De Waal, 1984/2001, p. 17). Benedict's moral valuing of wild places was more than metaphorical, however. In search of his own development, he

lived three years "in a cave, on a hillside, a mountain fastness surrounded by scenery formidable in its wilder beauty" (ibid., p. 16). Later, atop an "imposing mountain mass rising up in the central Apennines" (ibid., p. 16) of Italy, he founded the monastic community of Monte Cassino, for whom he wrote his famous Rule. Some 1500 years later, Hahn, whom many regard as a key progenitor of expeditionary OAE (Miner, 1999, p. 55), founded his first school, Salem, in a German castle that Cistercian monks (following St. Benedict's Rule) had used as a monastery (James, 1990, p. 7). "Hahn studied the history of the Cistercians and developed the 'Cistercian model': building a school community that makes itself helpful to the neighbourhood with, 'the epic constancy of daily service such as the Cistercians had practised and preached'" (Van Oord, 2010, p. 261; Röhrs, 1970, p. 125). Thus, "emulating the Cistercian monks … , the students and teachers at Salem School helped the surrounding communities through various forms of service" (James, 1990, p. 7).

Hahn (1940) believed that "without such service the passion of Love cannot grow" (p. 7). Thus, the development of love, expressed through compassion for humankind, was the very reason that Hahn established Outward Bound and the expeditionary tradition (James, 1990, p. 12). Similarly, Benedict, in his monastic efforts, sought to create a "community of love" (De Waal, 1984/2001, p. 19), his Rule being "a handbook on the practice of loving" (ibid., p. 145). That both Hahn and Benedict sought love as their principal outcome, connects their respective missions directly to character development. For as mentioned in subsection 8.2.2.3, Swanton (2003) also believes agapic or "Universal Love" (p. 99) to be the ultimate source of all the virtues.

Such similarities between these expeditionary and monastic "schools of love" extend even to structural aspects. Both entities (see De Waal, 1984/2001, p. 19 for Benedict, and Walsh & Golins, 1976, p. 5 for OAE) have discovered that moral growth and refinement are ideally pursued within a community of around a dozen members. As subsection 7.1.1 discussed, this ideal size, the "ten-group" (Walsh & Golins, 1976, p. 5), best provides solitude and community, ethical engagement and moral support.

In conclusion, I am suggesting that just as a Benedictine monastery facilitates "a life of habits that, in turn, develop virtues (character traits)" (Okholm, 2007, p. 21), so too an expedition, for all the reasons mentioned throughout this thesis, fulfils a similar role, albeit in a qualified sense. An expedition, then, may be compared to a monastic community journeying through the wilderness, a "travelling monastery" of sorts. Such analogy becomes all the more apt in light of the last page of Alasdair MacIntyre's *After Virtue* (1984, p. 263). There, having critiqued at length the state of moral discourse today, believing that it amounts to little more than emotivism (see pp. 11-12), MacIntyre (ibid.), referring to the medieval period, notes how monasticism provided "new forms of community within which the moral life could be sustained so that both morality and civility might survive the coming ages of barbarism and darkness" (p. 263). Now, fearing the "new [morally] dark ages, which are already upon us," MacIntrye (ibid.) suggests that we again need "local forms of community within which … [the] moral life can be sustained" (p. 263). Given the urgent need for such communities of virtue, MacIntyre (ibid.) concludes his work by suggesting that what our world now requires, is "another – doubtless very different – St. Benedict" (p. 263). Although this new Benedict will surely have many guises, expeditions, in their likeness to travelling monasteries, may provide morally sustaining communities, and with them, the prospect of virtuous character.

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Appendix 1

Research Diary

The following diary gives an account of the research process that led to this thesis. At the end of each semester, I took a few minutes to reflect on my progress over the previous months. In addition to listing the work completed during a given period of time, the diary also provides a broader life context in which the research transpired, and thus notes many of the triumphs and challenges encountered along the way.

September-December 2005

We landed in Edinburgh with three years of belongings. I was scared stiff! I immediately began reading on character and OAE, qualitative research methodology, and Aristotle's virtue ethics. By the end of the semester I had a draft of what became Chapter 1.

During this time I also took a variety of graduate development skills trainings in: advanced Microsoft Word and Excel; Photoshop; basic web-design; Endnote bibliographic software; and mind-mapping. This period also presented an opportunity to teach on an Education One course, for first year students, which I plan to continue throughout the PhD process.

Finally, after spending a considerable amount of time establishing my "research systems" (e.g. NoteBook for notes and Bookends for references), my colleagues asked me to present on these resources at a PhD student seminar.

January-August 2006

I continued to work on a virtue ethically relevant research methodology, and piloted and trialled several methods. A serendipitous opportunity as a researcher aboard a sail-training vessel further provided practice with the chosen methods. After searching for a case study site, I eventually found Gordon College's La Vida program in Massachusetts, and conducted the research in August.

I also attended several researcher-training seminars, including one on literature searching techniques, which allowed me to locate relevant databases and to create searches and scholar alerts within them. I further made use of university resources by auditing my supervisor's Education and Ethics course.

These months were also filled with conferences. I gave both a poster and presentation at the Association of Moral Education conference in Freiburg, Switzerland. I also attended a Scottish branch session of the Philosophy of Education Society of Great Britain. Additionally, I helped organise an experiential education workshop at the University of Edinburgh for visiting Professor Scott Wurdinger. These conferences provided several opportunities to share my research with eminent scholars, and receive their helpful critique.

September-December 2006

In early September, I successfully passed my board exam, becoming an official PhD candidate. I continued to read in Virtue Ethics, occasionally drawing on my *Koine* Greek skills, by dipping to the *Ethics* in its original. I established the chapter headings for the virtue chapter, and will spend the coming months filling in the outline. Regarding methodology, I separately met with three academics to discuss qualitative software options. Meetings with four further academics gave me the

confidence to attempt audio-coding the interviews. I continued to read extensively within the qualitative research literature, and by December had the chapter headings for the methodology chapter. Additionally, I developed my competence with ATLAS.ti™, so as to soon start the analysis of the interviews. This was a good semester for my confidence. Several colleagues asked me to read their work, and, in giving constructive feedback, I've realised how much I've learned. I can see the thesis taking shape!

For my development as a scholar, I also attended graduate transferable skills trainings on "speed" reading, and audited two graduate classes, The Nature of Inquiry and Philosophy of Education.

Several teaching and presenting opportunities again presented themselves. I helped facilitate a 5-day residential program at Loch Eil Outward Bound. I also had the chance to lead and present in several class sessions for a number of different lecturers. I delivered formal presentations on my research to a group of new PhD students and also to my PhD colleagues.

Despite it being such a busy semester, I managed to take a 5-day late fall hill walking trip into the Mamores and Grey Corries with my wife, Amanda.

January-August 2007

With the chapter headings already established, I wrote the first drafts of the virtue and methodology chapters. It felt great to start seeing some results!

It was a busy semester for presentations and conferences. I locally attended an Outdoor Learning Conference and made some helpful social connections. I then flew to America where I presented on my research at the Wilderness Education Association conference in Colorado. I was astonished to see how well my work was received. I didn't expect so many people to find it so interesting. In early spring, I travelled to New College, Oxford, for the national Philosophy of Education Society of Great Britain conference. While I was there, I met with Gerard Hughes, S. J., a

prominent scholar on Aristotle's *Nicomachean Ethics*. I spoke to him about my research, and received some helpful feedback. He appeared genuinely interested, and was very supportive of my work.

I attended two more graduate transferrable skills workshops, one on publishing, and the other on academic job searches. John Turner, the program direction for the graduate transferrable skills series, asked me to be a student representative on the transferrable skills steering committee. I also worked on some skills of a different kind, attending the postgraduate Outdoor Education Mountaineering class in the Cairngorms.

The Australian Journal of Outdoor Education published an article I submitted on the recording technology I used in the field (Stonehouse, 2007). My supervisors and I also finished a first draft on a Socrates, Plato, and Aristotle publication for an experiential education textbook.

Being an active person by nature, this concentrated intellectual effort, requiring such long periods of time in a chair within my office, left me feeling a little stir-crazy. I therefore decided that training for the Edinburgh Marathon might be a helpful balance to the sedentary life of a PhD student. Heavy mileage, in the out-of-doors, through the bleak winter months proved a helpful psychological distraction from the stress of the thesis. I successfully completed the 26.2 miles in May.

One last item "bears" mentioning. In mid-May, Amanda and I were shocked to discover that she was pregnant. While excited, my dominant emotion was fear. How could we, in our graduate existence, afford a child? How would I finish the thesis? Would I have to interrupt my studies?

September-December 2008

Given Amanda's pregnancy, I felt a tremendous amount of financial pressure. I therefore took nearly any work opportunity that presented itself. These included teaching on: a Personal and Social Outdoor Education module; an Outdoor

Education Postgraduate Diploma in Education course; and an Orienteering skills course within the Postgraduate Certificate in Outdoor Education program. Additionally, the Outdoor Education department provided some 180 hours of work. How I managed to get anything done on the thesis, I'm not quite sure. Yet, this period proved a productive time.

I continued to work with the ATLAS.ti™ CAQDAS programme, conducting the thematic analysis of both the first and second interviews. As the analysis progressed, I performed further theme-specific literature searches. Concerned that the digital literature searching techniques I had employed might have missed some pertinent resources, I read through the abstracts for each of the three prominent OAE journals: *Australian Journal of Outdoor Education; Journal of Adventure Education and Outdoor Learning; Journal of Experiential Education*.

Throughout this period, a PhD student colleague and I also co-planned an Outdoor Education Research Symposium, held at the University of Edinburgh. The symposium was a tremendous success, and my work was again well received.

These months also saw several more drafts of the Socrates, Plato, and Aristotle paper, and a short publication with a colleague on ethics and expeditions.

In the midst of this flurry of activity, I somehow managed to build a website, and conduct an academic job search.

January-June 2008

Findley Harris Jacoby Stonehouse was born on January 9th! In the midst of new paternal responsibilities, I continued the job search and worked on the thesis. Nearly every application I submitted prompted a response. Several phone interviews resulted in invitations to interview on US campuses. In early February I flew to Redding, CA, and interviewed at Simpson University. They later offered me a position, which I graciously received, as an Assistant Professor of Outdoor Leadership.

With regard to the thesis, I transcribed the relevant quotations from the results the thematic analysis, and began to read more about the "writing-up" process. Additionally, I created second drafts of the OAE, virtue, and methodology chapters, and first drafts of the character education chapter and the inter-chapter section.

June – July 2009

I had originally hoped to be able to work on the PhD part-time during my new professorship in the US. However, as a single faculty member in a new program, the extraordinary teaching and administrative demands prevented me from even looking at the thesis from July 2008 to May 2009. I was so frustrated, and wondered if I would ever finish, working only two full-time (summer) months per year on the thesis.

After nearly a year's break, it took a while to reorient myself to the research. I began by catching up and reading through the scholar alerts that had accumulated throughout the year. I then worked through my supervisors suggested edits, creating third drafts of the OAE, virtue, and methodology chapters, and second drafts of the character education chapter and the inter-chapter section.

Once these edits were completed, I began to compose the analysis chapters. By the end of the summer, I had first drafts for what became Chapters 5, 6, 7, 8, and part of 9.

June – July 2010

The second year of my professorship was actually busier than the first! Although I was unable to work on the thesis, I did manage to have a chapter published (Stonehouse, 2009), *Virtue Ethics and Expeditions,* in an edited book on educational expeditions. I was also asked to join the Research Committee for the Wilderness Education Association (WEA), a professional organisation with whom I am a member.

Once the school year was finished, I again started work on the thesis by catching up on the accumulated scholar alerts from the previous 10 months. I then proofread the OAE (Chapter 1), virtue (Chapter 2), character education (Chapter 3), and methodology (Chapter 4) chapters, and sent them to Kellian Klink, a research library at Minnesota State University, Mankato. Familiarised again with the thesis, I then tidied up Chapters 5-8 and finished a first draft of chapter 9, and then also sent them to Kellian. She commented on the chapters and sent them back to me throughout the summer. As they trickled in, I read through her comments, chapter by chapter, made appropriate changes, and then emailed the chapters to my supervisors. I managed to get part way through a first draft of the final chapter (10), before having to return to my teaching position at Simpson University.

June – July 2011

Much like the two previous academic years, this past one afforded little time on the thesis. I did manage to finish Chapter 10, send it off to Kellian, make appropriate changes from her comments, and mail it off to my supervisors. Although it felt good to have the main text of the thesis in a rough draft, I knew I'd have one more tough summer of editing before it was ready for submission.

In addition to these small contributions to the thesis, I was also able to present on my research at an International Association of Outdoor Recreation and Education Conference in Keystone, CO. My presentation was very well received with several people following up with post-conference correspondence. I later submitted an abstract for the presentation and had it published in the Journal of Outdoor Recreation, Education, and Leadership (Stonehouse, 2011). Further professional developments included continued service on the Research Committee for the WEA, reviewing a number of presentation abstracts for the WEA's annual International conference, and a book chapter publication for which I was lead author (Stonehouse, Allison, & Carr, 2011), *Aristotle, Plato, and Socrates: Ancient Greek perspectives on experiential learning*.

Throughout the spring my supervisors commented on and sent back my analysis chapters (5-9). As soon as my professorial duties were finished, I began working through their feedback, chapter by chapter. Although I had already contacted the participants' to ensure their approval of my interpretations, I re-examined their quotations used in the thesis, listening to each respective interview audio clip in ATLAS.ti™, to confirm that I had faithfully captured their meanings. Once I finished with the re-write of Chapters 5-9, I began a 2nd draft of the conclusion chapter. When I needed a break from the more formal chapters of the thesis, I formulated the preface material and the appendices.

While this revision process was taking place, I began formatting the thesis into its submitted form. I sought the advice of a colleague with a background in graphic design for several stylistic decisions, and painstakingly attempted to provide a consistent and aesthetically pleasing layout for the reader. It is finished!

Appendix 2

Software Appreciation

As an act of appreciation for the developers, I have included a short description highlighting in which ways the following software programmes were indispensable to my research process.

NoteBook™ (www.circusponies.com)

NoteBook™ is a powerful note taking software. NoteBook™ allows the user to capture information in a variety of formats: typed text; web-based text; pictures; videos; documents, etc. Much like a digital notebook, this captured information can then be organised within the NoteBook's user-specified tabs, and pages. Any content on these pages can be further organised into any number of outlining formats. While this ability to store a diverse array of information within one file makes NoteBook™ an excellent resource for research management, it is with its searching capabilities that this programme comes into its own. As data are entered into the Notebook, it is automatically catalogued under a selection of indices (e.g. text, capitalised words, numbers, web-addresses, attachment types, and creation dates). The user need only consult these indices to quickly find a specific item buried deep within the Notebook. Lastly, a NoteBook, or portions of it, can be easier shared with other users. For example, a navigable NoteBook can be instantly posted on-line in HTML format (see

URL in Appendix 9), or easily exported to a PDF. Incidentally, these sharing features also serve as a back-up method.

I used one central PhD NoteBook throughout my thesis. Within it I stored: ALL the extensive notes I took on my readings; my journal of the PhD experience; notes from supervisor meetings; daily accomplishments; literature review lists; inspirational quotes; ideas on the thesis' structure; future resources; and much more. This ability to have my entire project within one searchable file, greatly assisted the research process, and, I believe, increased the rigour of the final result. As the individual chapters of my thesis began to take shape, I created new NoteBooks for each chapter, and through a linking feature, connected ideas from the central NoteBook to each of them respectively.

ATLAS.ti™ (www.atlasti.com)

I used ATLAS.ti™ to code several transcribed interviews and the remaining interview audio files themselves. This ability to code directly onto the recorded interview locates the analysis one step closer to the original conversation. Once the initial round of open-coding is completed, thereby identifying all substantive interview sections, ATLAS.ti™ functions much like a pair of "electronic scissors" (Kvale & Brinkmann, 2009, p. 198), allowing the researcher to move, group, and categorise data for emergent themes. As these crucial analytical decisions are being made, the researcher is able to click on any open-code and instantly hear the relevant section of the respective interview. Further programme strengths include the capacity to attach searchable comments and memos to the codes, and to export or tabulate the findings into a variety of formats (see Appendix 7).

At the time of this research's analysis, there were only a couple of programmes able to perform audio-coding. I believe that the sophistication of ATLAS.ti™ brought a level of rigour to the analysis that would have been otherwise unattainable.

Bookends™ (www.sonnysoftware.com)

Bookends™ is a bibliographic reference managing system. While it permits the user to manually input references, more powerfully, it allows the user to search countless databases for a particular resource(s). Once the resource is located, it can then be imported to the programme, already "tagged" by author, date, title, publisher, etc. Subsequently, individual references or entire bibliographies can be exported to a word processing document in the user's chosen format (e.g. APA, MLA, etc.).

Bookends™ allowed me to maintain and organise some 800 references throughout this project, and, I believe, assisted in achieving greater detail and accuracy than might have been obtained through other means.

Appendix 3

Interview Schedules

This appendix contains the interview schedules used in the first and second interviews. With the exception of small edits that were necessary to format them into the thesis, they are reproduced here as they were used in the field. The header – "Semi-Structured Interviews: Part I" or "Semi-Structured Interviews: Part II" – differentiates the first interview schedule from the second. The first interview schedule begins on the next page.

Semi-Structured Interviews: Part I

Name/Number:_____ **Date:**_____ **Time:**_____
Informant: Student - Instructor - Administrator (circle one) **Age:**_____
Place of Interview:_____ **Email:**_____

Preamble:

I'm doing a study regarding the relationship between character development and Wilderness Expeditions. Over the course of this interview, I'll be asking you to reflect on a series of questions related to character. There are no right or wrong answers; I just want your perspective. Are you comfortable? Any questions? Ready to start?

1. Biographical information: Tell me a little about how you came to be here. What are your expectations of the expedition? What do you hope to gain from or contribute to the expedition?

2. "Character" can be a confusing word. Our culture uses it in several ways. I'm just wanting to make sure we're clear on which use of the word we're focusing on in this interview. Could we brain storm a few examples of the word "character" to identify the use we're concentrating on here?
   Prompt:
   - ☐ "He's a character."
   - ☐ "She's a character in the play."
   - ☐ "By doing that he showed his character."
   - ☐ Anything else?

3. What is character?
   Prompt:
   - ☐ What is a person's character?
   - ☐ Why are people assigned good or bad character?
   - ☐ Anything else?

   Probe:
   - ☐ Confirm, Clarify, Connect, or Extend

Semi-Structured Interviews: Part I

4. Can character be improved? Undermined? How?
   Prompts:
   - ☐ Can it be changed?
   - ☐ Could you loose character?
   - ☐ Can you give examples of (develop, degradation, and how)?
   - ☐ Anything else?

   Probe:
   - ☐ Confirm, Clarify, Connect, or Extend

5. How do you know what kind of character you want to have?
   Prompts:
   - ☐ How do you decide what is good character for you?
   - ☐ Anything else?

   Probe:
   - ☐ Confirm, Clarify, Connect, or Extend

6. What influence, if any, do you expect this wilderness expedition to have on your character?
   Prompts:
   - ☐ Do you think it will have an effect on your character?
   - ☐ Why and how might it do this?
   - ☐ Anything else?

   Probe:
   - ☐ Confirm, Clarify, Connect, or Extend

Ideas and Jottings

Semi-Structured Interviews: Part I

The next couple of questions are a little more abstract. I'm trying to learn about how character is developed. These questions try to address this issue:

7. Do you think the act of reflection plays any role in the development of a person's character? If so, how? Can you give some examples of what this reflection might look like, in what kinds of ways it might take place?
   Prompts:
   - ☐ Is there any relationship between reflection and character?
   - ☐ Anything else?

   Probe:
   - ☐ Confirm, Clarify, Connect, or Extend

8. What role, if any, does practice play in the development of character?
   Prompts:
   - ☐ Does repetition or habit play a role in your character development?
   - ☐ Anything else?

   Probe:
   - ☐ Confirm, Clarify, Connect, or Extend

9. What role do *others* play in *your* character development?
   Prompts:
   - ☐ Friends, authority, fiction?
   - ☐ Anything else?

   Probe:
   - ☐ Confirm, Clarify, Connect, or Extend

10. Do you think that feelings have any role to play in character development?
    Prompts:
    - ☐ Are they a part of your character development?
    - ☐ Anything else?

    Probe:
    - ☐ Confirm, Clarify, Connect, or Extend

Semi-Structured Interviews: Part I

Extra question for instructors:

11. Are there things you do on expeditions to develop the students' character?
    Prompts:
    - ☐ Curriculum, questions, process?
    - ☐ Anything else?

    Probe:
    - ☐ Confirm, Clarify, Connect, or Extend

Extra question for Administrators:

12. Are there parts of the curriculum specifically designed for character formation?
    Why?
    Prompts:
    - ☐ Curriculum, questions, process?
    - ☐ Anything else?

    Probe:
    - ☐ Confirm, Clarify, Connect, or Extend

Thank them. Summarize main contributions. Are there any other questions?
Is there anything else you'd like to say?

Semi-Structured Interviews: Part II

Name/Number:_____ **Date:**_____ **Time:**_____
Informant: Student - Instructor (circle one) **Age:**_____
Place of Interview:_____**Email:**_____

Preamble:

We are coming to the end of our expedition. I'd like to ask you a couple questions about your experience and its relationship to your character.

1. Well, you're a bushwhacker now, how does that feel?
   Prompt:
   - ☐ Was it hard?

2. Do you think this expedition has had any impact on your character?
   Prompt:
   - ☐ What? How?
   - ☐ Examples?
   - ☐ Anything else?

   Probe:
   - ☐ Confirm, Clarify, Connect, or Extend

3. Did this expedition offer opportunities for reflection on your character? When? What did you reflect on?
   Prompt:
   - ☐ Formal? Informal?
   - ☐ What did you think about?
   - ☐ Anything else?

   Probe:
   - ☐ Confirm, Clarify, Connect, or Extend

Semi-Structured Interviews: Part II

4. Did this expedition offer opportunities to carry out actions related to character?
   Prompt:
   - ☐ Were you given a chance to practise "good character"?

   Probe:
   - ☐ Confirm, Clarify, Connect, or Extend

5. Did other people make any impact on your character during this expedition? Did you make any impact on others' character? In what ways?
   Prompt:
   - ☐ Positive and negative?
   - ☐ Did you learn about character from others?

   Probe:
   - ☐ Confirm, Clarify, Connect, or Extend

6. Where there any "parts of the curriculum", such as events or activities, that were particularly related to character formation during this expedition?
   Prompt:
   - ☐ What is their relationship to character formation?

   Probe:
   - ☐ Confirm, Clarify, Connect, or Extend

Thank them. Summarize main contributions. Are there any other questions?

Semi-Structured Interviews: Part II

Notes

Appendix 4

Invitation to Participate Documents

This appendix contains two documents that were sent to each participant in a general information packet, one month before the expedition. Appendix 4.1 is the Invitation to Participate Letter. Appendix 4.2 is the Informed Consent Document. With the exception of small edits that were necessary to format them into the thesis, they are reproduced here as they were used in the field. The Invitation to Participate Letter begins on the next page.

Appendix 4.1 Invitation to Participate Letter

13 Earlston Place Flat 2F1
Edinburgh, Scotland
EH7 5SU
United Kingdom

July 10, 2006

Dear La Vida expedition member, I have been assigned as your instructor for our wilderness backpacking expedition this August.

This letter introduces a great opportunity for your La Vida expedition. I'm working on a PhD in Moral Education and Philosophy at the University of Edinburgh, Scotland, and would like to draw on your insights as part of my research! My Thesis revolves around Character Development and wilderness expeditions.

If you are willing, I think you'd find your contribution both enjoyable and educational. All I want to do is make some observations and have a few conversations with you near the beginning and end of the expedition. These interviews would involve questions regarding character. The dialogues will be recorded, then transcribed, and analyzed. To protect your privacy, your name will never appear in any publications. That's it! All I would need from you is your willingness to talk. I wouldn't expect your participation to take more than an hour and a half over the two weeks.

I recently piloted my questions on expeditionary students similar to yourself, and received many compliments on the value of the exercise. These students appreciated the chance to: morally reflect, be listened to, learn about research, and make an academic contribution.

This research has been approved by Gordon College's Institutional Review Board. If you are willing to help in my research, **please fill out the Informed Consent Document included in this packet and return it in the envelope provided**.

Also, know that you are welcome not to participate. If you'd rather not, simply return the enclosed envelope stating your desire.

I wish I didn't have to introduce myself in such a formal manner. I've travelled many thousands of miles through wilderness and been changed by it. These expeditions are a way to develop spiritually, and to learn about self, others, and the environment. I am very excited – I think it will be a great time and I look forward to meeting you should you decide to accept this opportunity.

If you have any questions, just send me an email: paul.stonehouse@education.ed.ac.uk. If you provide a phone number, I'd be happy to call you.

Gratefully,

Paul Stonehouse

Appendix 4.2 Informed Consent Document

The University of Edinburgh
Outdoor Education
St. Leonard's Land, Holyrood Road
Edinburgh, EH8 8AQ
Scotland
http://www.education.ed.ac.uk/outdoored

INFORMED CONSENT DOCUMENT

Project Title:

Character Formation on Wilderness Expeditions through a Virtue Ethical Lens.

Principal Investigator:

Paul Stonehouse , Outdoor Education, the University of Edinburgh, Scotland

Purpose:

This is a research study. The purpose of this research study is to assess the opportunity for character development on wilderness expeditions. The results of this study will be used in the empirical section of a PhD dissertation. The purpose of this consent form is to give you the information you will need to help you decide whether you want to participate. Please read the form carefully. You may ask any questions about: the research, what you will be asked to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear. When all of your questions have been answered, you can decide if you want to take part in this study or not. This process is called "informed consent." You will be given a copy of this form for your records.

I am inviting you to participate in this research study because of your involvement with the La Vida College Expedition programme. If you do participate, you will be one of an anticipated 13 contributors.

Procedures:

Participants' involvement will last for the duration of the expedition (08/12/06 – 08/24/06).

Throughout the expedition, I plan to collect data in two ways: 1) Semi-structured interviews – I will ask you a series of questions related to character. These interviews will be voice recorded, and later made into transcripts for analysis*; 2) Observations – I will be making observations regarding all aspects of the expedition throughout the 14 days.

Your time involved in these procedures will be brief. The initial interview, conducted in the first few days of the expedition, should take no more than 40 mintues. A second interview, conducted near the end of the expedition should take no more than 30 minutes. My observations should take none of your time.

*Please see confidentiality statement later in the form.

Risks:

There are no known risks in participating in this research.

Benefits:

The potential personal benefits that may occur as a result of your participation in this study are: assistance in your own moral reflection on your character; exposure to research methodology for those of you contemplating graduate education; contribution to the discipline of Outdoor Education by participating in a study that hopes to identify wilderness expeditions' ability to provide opportunity for character development.

Costs & Compensations:

There is no cost for participating in this research.

There is no monetary compensation for participating in this research.

Confidentiality:

Records of participation in this research project will be kept confidential to the extent permitted by law. However, federal government regulatory agencies and the Gordon College Institutional Review Board (a committee that reviews and approves research studies) may inspect and copy records pertaining to this research. It is possible that these records could contain information that personally identifies you.

If you choose to participate in this research project, any notes made in the field will use a number in place of your name (e.g. student 56), thereby securing confidentiality. Rigourous effort will be made to keep notes and recordings secure during the expedition.

If your ideas or comments are used in my dissertation or any published articles, a coded name (pseudonym) will be given in substitute of your own. This name will communicate your gender and I may also list your age. Simply, in the event of any report or publication from this study, your identity will not be disclosed.
The data collected will be held in a secure building, within a secure office, within a secure filing cabinet, or on a secure computer. My supervisors, Peter Allison and David Carr, and I are the only people who will have access to the collected data.

AUDIO RECORDING:

The interviews will be recorded and transcribed for later analysis. By initialling in the space provided below, you verify that you have been told that audio recordings will be generated during the course of this study.

A professional, recognized by the University of Edinburgh, may transcribe the recordings. Beyond the temporary contact of this potential transcriptionist, my supervisors and I will have sole access to the data.

The interviews will be digitally recorded as .wav files (the exact same type of file that comes on any commercially available music CD), and stored on the hard drive of my secure personal computer with multiple layers of password protection. The computer is located in a locked building within a locked office. If the recordings are kept for future research, they will be stored digitally on CDs with password protection and kept under lock and key.

To verify your awareness that the interviews will be recorded, please sign your initials below.

_____ ← Participant's initials

Voluntary Participation:

Taking part in this research study is voluntary. You may choose not to take part at all. If you agree to participate in this study, you may stop participating at any time. You are free to skip any interview question you prefer not to answer. If you decide not to take part, or if you stop participating at any time, your decision will not result in any penalty or loss of privileges. Any data you have provided before withdrawing may be used in the study unless you specify otherwise.

Questions:

Questions are encouraged. If you have any questions about this research project, please contact:

Paul Stonehouse
Outdoor Education – University of Edinburgh
St. Leonard's Land, Holyrood Road
Edinburgh, EH8 8AQ
Scotland
paul.stonehouse@education.ed.ac.uk
Tel. if calling from North America: 011-44-131-620-1498

If you have questions about your rights as a participant, please contact the Gordon College Institutional Review Board (IRB) Chair by e-mail at IRB@gordon.edu or by mail at 255 Grapevine Rd., Wenham, MA 01984.

Your signature indicates that this research study has been explained to you, that your questions have been answered, and that you agree to take part in this study. You will receive a copy of this form.

Participant's Name: (printed):_____

_____ _____
(Signature of Participant) (Date)

Researcher Statement
I have discussed the above points with the participant or, where appropriate, with the participant's legally authorized representative, using a translator when necessary. It is my opinion that the participant understands the risks, benefits, and procedures involved with participation in this research study.

_____ _____
(Signature of Researcher) (Date)

To fill out this form:

1. Make sure you initial pg. 3
2. Print & sign your name on pg. 4
3. Place in provided envelope and drop it box

Appendix 5

Example Fieldnote Entry

This appendix contains an example fieldnote entry. The entry was taken from a more expansive excerpt written on August 22nd. The context for the entry is a group debrief that occurred shortly after the students returned from their solo experiences. Notice the rushed and unfinished style of the writing, and how the descriptive content is separated (by parentheses) from the more evaluative content:

-Bryant had an interesting comment that he was fearful of going on solo because he was afraid of what he might find inside of himself
-Anne mentioned that this trip has been a lot about portions for her. Issues of gluttony, and simplicity (e.g. sleep, possessions, food etc.). [Paul, this is all related to the appetitive life and temperance]
-Jenna said that she has tackled so many fears on this trip that she is just looking forward to facing more in the fall [Paul, obvious courage]
-Marielle expressed her desire to have the challenges continue in the fall as well [Paul, I know there is something here on challenge and character and I just haven't had time to think of it]
-All but Bryant have comfirmed tears. Emily shared a story of King David and his constant weeping. There has been a redefinition of appropriate emotion through the trip. There is an appropriate time to cry, share deeply, laugh etc. [Paul, this is good stuff for character and emotions. You could write a section on how they may not have realized it, but they were very much learning about appropriate emotional moral response throughout the expedition]
-We haven't processed rock and ropes yet. We'll do that at lunch, but Molly said she had never experienced the feeling of being so at her end and pushing through the climb on Chimney. She claimed to be strong and confident and had never been

reduced to such physical and emotional mush before. She said she had never experienced the feeling of pushing through something like that and admitted she would have given up if I hadn't encouraged her so much
-The group actually named the rock "encouragement rock" [virtue]
-This was another huge day for Jenna in her fear of heights with a rappel and a climb up corner
-We did ACES at night [and it seem a little contrived but was well-appreciated]

Appendix 6

Transcription Documents

This appendix contains two documents related to the transcription process. Appendix 6.1 provides the transciption key used in the three transciptions made before audio-coding began. Appendix 6.2 is a selection from a transcription made of Saul's first interview. It demonstrates many of the techniques mentioned in the transcription key: inclusion of researcher's clarifying comments; references to the time elapsed within the interview; example of the participant not finishing a phrase; overlapping speech; and tone. The Transcription Key begins on the next page.

Appendix 6.1 Transcription Key

Basic Format:

- Label transcript
- Double space between exchanges
- Questions in bold
- R for researcher and S1 (S2, S3, etc.) for student
- Time end of each page
- (()) for transcriber's comments
- All words transcribed

Overlapping speech:

- "[" and "]" at starting and ending points of overlapping speech
- Use "[[" and "]]" if overlapping speech occurs two different times in the same turn

Paralinguistic impressions:

- Tone issues – [angrily, emphasis, laughing] – include only if transcriber deems it important to the interpretation
- Pauses estimated at: [short med, long] – include only if transcriber deems it important to the interpretation

Didn't include:

- No Backchannel noises (e.g. "umm")
- Orthographic issues (e.g. "nuculer")

Deciphering

- If participant does not finish a phrase or sentence, use "--"
- If participant does not finish a word, use "-"
- Use "X" for an unidentified speaker (group interview)
- Use <X X> for unheard words – in between these X's put the transcribers best guess
    - If transcriber is unable to even offer a guess, use an "X" for every undecipherable syllable

Thanks to DuBois (1993), Peräkylä (2005), and Lapadat (1999) for their recommendations.

Appendix 6.2 Example Transcript

Transcript: S2 (Saul)

Date Typed: April 9, 2007

Read Preamble

How did you get to La Vida?

P: ((Note that Saul and I had just gone for a walk and that I had gotten a lot of the biographical information already and that I thought the introductory question unnecessary.))

Clarifying the "word" character.

P: ((I went on about the word character and its different uses trying to imply that I was using it in a moral fashion.))

B: Moral seedings.

P: Okay.

What is Character? ((1:55))

B: I think it's something that's based in your worldview, and it's the decision's that are based off of that worldview. So if I have a worldview that comes from an evolutionary standpoint of bigbang, then obviously everything that happens happens by mistake or 'O my goodness now we've got life' then there's not necessary any moral undertones to any of our society. So, that means that your moral standings, getting drunk and going and doing whatever isn't necessary a bad thing. It could have just been some cause-effect relationship just like the explosion caused this and I really don't have any choice because certain types of brains reacted in my mind to do it this way. So, different types of worldviews are going to effect what type of moral--. I think really, morals, characters especially, come from some sort of understanding of your worldview; it's your worldview lived out.

P: So, is it a just a matter of selecting your worldview then, or what you believe that some worldviews could be more 'right' than others?

B: I think some of them definitively produce different results. I think the Christian is definitively going to bring out the best as far as--. For instance, a lot of countries that weren't built on some sort of Christian foundation have had horrible atrocities, the

Aztecs killing 1000s of people at a time, whereas some of the more Christian foundings have been much more--, I guess, even by the Geneva convention, probably wouldn't have been taken to the barn quite as often. So I think you're definitely going have to some ((3:55)) that definitely are superior, or are going to create better moral, moral characters. I know (in) America there was one person that said that he didn't necessary agree with Christianity, but that he thought that the moral character that it presented in people was worth putting up with. He didn't necessarily believe in it, but the outcome [ ] was much better than the alternative.

P: [But put up with what he didn't like about it]

P: Oh, very well said, very well said. So, if it's, I don't want to put words in your mouth, but it sounds like the decisions you make stem from worldview convictions, worldview values, so what kind of decisions would this encompass for character?

B: A lot of times it can just be even the simple decisions, but a lot of times, just decisions such as: you've got the good of the many over the good of the few. Should we take, if we've got a problem were there's 5 lives at stake or ten, which should you take. Just simple moral dilemmas like that. You obviously don't want to leave the 5 alone, but if you've got to choose, (and) which you choose is going to stem from which kind of worldview you have. If you've got the General of the US as one of the five, some people might say you should go for that, that would be the great good. But, others would say the extra five lives you could save going for the other person wouldn't be that. It's going to stem from your moral worldview.

P: OK. That's a fairly significant example in terms of the expenditure of life, is character involved in decisions that might be considered less poignant?

B: Sure, sure. I think even simple things like choosing if you want to go play ultimate Frisbee, or laser tag with some of your friends can be some sort of moral standing. I've had that happen where (it's like) sort of what do I need to do? What else could I be doing what now? How is it that I'm going to be hanging out with? And sometimes ~~you choose~~ the people that you're going to hang out with playing laser tag ~~is~~ (are) not going to be as nearly helpful, nearly as good for you morally, or physically or whatever as it could be if you did something else. It really effects everything, every decision that get's made has some basis in character and worldview.

P: OK, so you see it as a fairly endemic feature of being human?

B: I think it is. Basically anything that you do has some founding in, at least some in character.

P: Amazing. I'm really appreciating your thoughtfulness. I don't what to cut you off though. If you're talking about this character based out of a worldview you said that you believe that, that Christianity offers the best worldview, is that a fair…so then

would that explain why a person could have good or bad character, it would be matched against the Christian worldview you are talking about? ((7:15))

B: Ya, I think a lot of times, you'll find that Christian character presents a very solid line of what is good and what is bad, it presents a higher, a higher call that we have to be measured to; a lot of others don't. It says that you are measured to that even if you don't want to be necessarily. I think that presents a fine line that needs to be walked. I guess it presents a black and white—morally. There is still grey obviously, but--.

P: Excellent man. Anything else generally, you'd like to say about character before I go to another questions?

B: I don't think so, but I might throw something in later.

P: Ya, we've got lots of time, don't rush it at all. We've got gigs of memory here…

B: [laughs]

P: Ok, so you've given an incredibly articulate understanding of what character is…

Can it [Character] be improved, can it be undermined. And if you believe either or both of those, how would that process come about. ((8:24))

[Abridged for Appendix demonstration purposes]

Appendix 7

ATLAS.ti™ CAQDAS Output Documents

This appendix contains four outputted data files from ATLAS.ti™. As such, a figure description can be found directly underneath each one. Apprendix 7.1 displays substantive sections from an interview, and the open codes associated with them. Appendix 7.2 demonstrates an axial code family, and Appendix 7. 3 shows a selective code family. Finally, Appendix 7.4 tabulates open codes for a given theme, across the participants' interviews. Appendix 7.1 begins on the next page.

Appendix 7.1 ATLAS.ti™ Quotations Page

All current quotations (388). Quotation-Filter: All (extended version)

HU: Paul's PhD Analysis Interview 2
File: [C:\Documents and Settings\computer support\My Documents\PhD Q...\Paul's PhD Analysis Interview 2.hpr5]
Edited by: Paul's PhD
Date/Time: 04/06/08 09:47:28

P 1: 20060823 191443Thomas2.wav - 1:1 [20060823 191443Thomas2.wav] (0:37 0:03) (Paul's PhD)
Codes: [I2, Q1 begins here]
No memos

P 1: 20060823 191443Thomas2.wav - 1:2 [20060823 191443Thomas2.wav] (0:40 0:08) (Paul's PhD)
Codes: [Bushwhack was rewarding; everything on Lavida was rewarding] [I2, Q1]
No memos

P 1: 20060823 191443Thomas2.wav - 1:3 [20060823 191443Thomas2.wav] (0:51 0:05) (Paul's PhD)
Codes: [Bushwhack and a sense of accomplishment] [I2, Q1]
No memos

[Abridged for Appendix demonstration purposes]

P 1: 20060823 191443Thomas2.wav - 1:32 [20060823 191443Thomas2.wav] (22:50 0:25) (Paul's PhD)
Codes: [I2, Q4] [Putting others first (e.g letting others climb)] P-I2, Q4Service
No memos

P 1: 20060823 191443Thomas2.wav - 1:33 [20060823 191443Thomas2.wav] (23:28 0:08) (Paul's PhD)
Codes: [I2, Q5 begins here]
No memos

P 1: 20060823 191443Thomas2.wav - 1:34 [20060823 191443Thomas2.wav] (23:43 2:01) (Paul's PhD)
Codes: [Challenged by girls' character and their continence with their language]P-I2, Q5PersonalExamples [I2, Q5] [Quotable with Edit]
No memos
Comment:
Thomas struggles to articulate continence here. They have to think about it he says. He notes that it really impacts him. He has to control his tongue, they don't!

Appendix 7.1. ATLAS.ti™ Quotations Page. The above information format came from a data output feature in ATLAS.ti™, the CAQDAS programme used for the analysis. In its entirety (I have displayed only one page here) it reveals all of the substantive sections deemed relevant in the second set of interviews. The following is an explanation of an individual substantive section, taken from this page:

P 1: 20060823 191443Thomas2.wav - 1:32 [20060823 191443Thomas2.wav] (22:50 0:25) (Paul's PhD) Codes: [I2, Q4] [Putting others first (e.g letting others climb)] P-I2, Q4Service No memos.

The designation “P1” represents “Primary Document 1.” In the case of this research, the primary documents were the individually recorded interviews themselves. The numbers and letters following P1, “20060823 191443Thomas2.wav,” communicate that this substantive section was created on August 23rd, 2006, at 7:14pm, and that this particular substance section came from Thomas’ second interview. The “.wav” extension designates this file as an audio recording. The “1:32” indicates that that this is the 32nd substantive section in Thomas’ second interview. The numbers “22:50 0:25” reveal that the substantive section occurred 22 minutes and 50 seconds into the interview, and that the audio clip lasts 25 seconds. The designation “I2, Q4” is a code assigned to this substantive section, and means that it is relevant to question number four in the second interview. The phrase “Putting others first (e.g letting others climb)” is an open code (see discussion in subsection 4.5.1) attached to this substantive section. Once all of the open codes for the second interview’s fourth question (Did this expedition offer opportunities to carry out action related to character?) were collated through ATLAS.ti™, they were broken down into axial and selective codes such as “P-I2, Q4Service.” This axial code, service, is discussed in subsection 8.2.2. Finally, the “No memos” tag indicates that I did not create any memo in association with this particular substantive section.

Appendix 7.2 ATLAS.ti™ Axial Code Family

Axial Code Family I2, Q4: Graciousness

HU: Paul's PhD Analysis Interview 2
File: [C:\Documents and Settings\computer support\My Documents\PhD Q...\Paul's PhD Analysis Interview 2.hpr5]
Edited by: Paul's PhD
Date\Time: 22/01/08 18:27:10

Chance to respond graciously and with tolerance to other people's (lame) character
Difficult people provide opportunity for patience
Extending graciousness to others by choosing not to unnecessarily conflict with group members (pick at them?)
Havin patience with people requires mental endurance
Leader of the Day and chance to work through frustration and be purposeful but gracious with others despite frustration
Selflessness through sharing everything
Social dynamics and getting on (or not) with people always presented opportunity to practise character (through caring for others)
To find the good in others that she normally would struggle with; to cease her judgmental tendencies and look deeper into others' value
Usually would have been frustrated, but had gained a respect for each and therefore was able to be more respectful

---

Appendix 7.2. Axial Code Family. The above information format came from a data output feature in ATLAS.ti™, the CAQDAS programme used for the analysis. Once all of the open codes for the second interview's fourth question (Did this expedition offer opportunities to carry out action related to character?) were collated through ATLAS.ti™, they were sorted into axial codes. This page represents the open codes found within the axial code, graciousness, discussed in subsection 8.2.2.3.

Appendix 7.3 ATLAS.ti™ Selective Code Family

Selective Code Family I2, Q4: Care

HU: Paul's PhD Analysis Interview 2
File: [C:\Documents and Settings\computer support\My Documents\PhD Q...\Paul's PhD Analysis Interview 2.hpr5]
Edited by: Paul's PhD
Date\Time: 21/12/07 13:00:22

"Be here now" as a form of character development
Acts of service in camp life
After she realized what she wanted change, she went about it through the expedition in conversations and thought (trying to now be judgmental for example)
All the group contributed to William's character through a supportive environment
Assisting people on trials
Be here now as a mental focus and staying on mission
Be here now as way to stay committed on long bushwhack
Beating her fear of feeling fear and anxiety on her solo and how that is now a reference point of future struggle
Because becoming loving was on of Esther's goals, she tried to do this through service to others (e.g. helping with their packs)
Being a friend who listens and cares
Big science project; everyday you got to try something different; intense close environment allowed more opportunity; "real world", big world
By listening to others she valued them, which in turn increased their self-esteem
Chance to respond graciously and with tolerance to other people's (lamb) character
Chance to encourage others

[Abridged for Appendix demonstration purposes]

On solo she discovered (through bible reading, thinking and prayer) the high call to love others and she tried and tried through the expedition to do that
Others' leading by example
Practise character every second - gives many examples
Practise determination and endurance - asking why am I doing this and what am I learning from it (especially on bushwhack)
Practise encouragement
Practised character all the time out there
Putting others first (e.g. letting others climb)
Respect for others, leaders and nature - nature is not going bounce back if we keep abusing it
Selflessness through sharing everything
Service (e.g. cleaning pots), servants heart and the example that comes from that
Service (e.g. getting water, packing tent)

Service in camp
Social dynamics and getting on (or not) with people always presented opportunity to practise character (through caring for others)
Sociability was practised because of his shyness
Struggle to delegate because of issues of perfection; attempted to let go and trust others (with navigation for example)
The need to trust on the rappel; need to trust yourself before you can trust others
Thinking of others through encouragement
Thousands of acts of service committed and missed (with examples clean-up, helping hand etc.)
To find the good in others that she normally would struggle with; to cease her judgmental tendencies and look deeper into others' value
Trust was practised
Trying to be Christ-like in EVERY action consistently
Usually would have been frustrated, but had gained a respect for each and therefore was able to be more respectful
Yes, the expedition stretched the character all the time out there

---

Appendix 7.3. ATLAS.ti™ Selective Code Family. The above information format came from a data output feature in ATLAS.ti™, the CAQDAS programme used for the analysis. Once all of the open codes for the second interview's fourth question (Did this expedition offer opportunities to carry out action related to character?) were collated through ATLAS.ti™, they were sorted into axial codes. This page represents some of the open codes within these axial codes. Through further analysis, it was found that these axial codes could more broadly be grouped under the selective code of "care," discussed in subsection 8.2.2.

Appendix 7.4 ATLAS.ti™ Axial Code Primary Documents Table

CODES-PRIMARY-DOCUMENTS-TABLE (CELL=Q-FREQ)
Report created by Paul's PhD - 22/01/08 18:27:16
HU: [C:\Documents and Settings \ computer support \ My Documents \ PhD q...\Paul's PhD Analysis Interview 2.hpr5]

Code-Filter: Code Family Family I2, Q4: Graciousness
PD-Filter: All

	PRIMARY DOCS											
CODES	1	2	3	4	5	6	7	8	9	10	11	Totals
Chance to respond gr	0	0	0	1	0	0	0	0	0	0	0	1
Difficult people pro	0	0	0	1	0	0	0	0	0	0	0	1
Extending graciousne	0	0	0	0	0	0	0	0	0	1	0	1
Havin patience with	0	1	0	0	0	0	0	0	0	0	0	1
Leader of the Day an	0	0	0	0	0	0	0	0	0	0	1	1
Selflessness through	0	1	0	0	0	0	0	0	0	0	0	1
Social dynamics and	0	0	0	0	0	0	0	0	0	1	0	1
To find the good in	0	0	0	0	0	0	0	0	1	0	0	1
Usually would have b	0	0	0	1	0	0	0	0	0	0	0	1
Totals	0	2	0	3	0	0	0	0	1	2	1	9

Appendix 7.4. ATLAS.ti™ Axial Code Primary Documents Table. This table indicates how the open codes within this axial code, graciousness, were spread across the primary documents. It allowed me to see in a glance how many participants contributed to an axial or selective code, in this case, five. Notice that there are 11 primary documents, but only ten participants. While interviewing Esther, we were interrupted and had to stop the recording. Concerned that leaving the digital recorder on "pause" would waste the battery, I decided to save the audio file and turn the recorder off. Shortly thereafter we resumed the interview and began recording again under a new audio file. When all of the audio files for the second set of interviews were uploaded to ATLAS.ti™, the programme treated Esther's two audio files as separate primary documents (numbers seven and eight), although they were in reality two audio files representing one interview. Since the primary document numbers (e.g. 1, 2, 3) ascribed by ATLAS.ti™ were permanently attached to the audio file names (e.g. "EstherI" and "EstherII"), I had no difficulty determining which primary document number (e.g. 1, 2, 3, etc.) represented which participant.

Appendix 8

Open Codes Within the Themes, Tabulated Across Participant Interviews

This appendix tabulates the number of participants contributing to each theme discussed in the thesis. It is thus a more condensed form of the ATLAS.ti™ output document discussed in Appendix 7.4. Each analysis chapter receives its own table, which lists the themes therein. Appendix 8.1, which contains the tabulated themes from Chapter 5, begins on the next page.

Appendix 8.1 Tabulated themes from Chapter 5

Tabulated Themes from Chapter 5	
Name of Theme	**Number of Participants Contributing to Theme**
5.1.1 Character as Identity	8
5.1.2.1 Character as an Ability to Maintain Integrity	5
5.1.2.2 Character as an Ability to Exercise Traits	5
5.1.2.3 Character as a Deliberative Capacity	3
5.1.3 Character Revealed	7
5.2.1 The Gradual Nature of Character Change	7
5.2.2 The Role of Struggle in Character Development	5
5.2.3 The Process of Character Formation	9
5.2.4 Others' Influence on One's Character	7
5.2.5 "Moral Luck" and Character	5
5.3.1 Learning About Character Through Experience	4
5.3.2 Character and a Christian Worldview	9
5.3.3.1 Others Direct Influence on the Character One Pursues	5
5.3.3.2 Indirect Influence on the Character One Pursues	6
5.3.4 The Arts' Influence on the Character One Pursues	3

Appendix 8.2 Tabulated themes from Chapter 6

Tabulated Themes from Chapter 6	
Name of Theme	**Number of Participants Contributing to Theme**
6.1.1 Reflection: An Aid to Gain Moral Perspective	8
6.1.2 The Reflective Process and Character	7
6.1.3 Moral Written Reflection	6
6.1.4 Morally Reflecting with Others	6
6.2.1 Practice and the Refinement of Character	7
6.2.2 From Continence to Virtue	4
6.3.1.1 Influential Shapers of Character: Friends and Family	6
6.3.1.2 Helping Us See Our Moral Selves	4
6.3.2.1 Looking to Others as Moral Examples	8
6.3.2.2 The Arts and Morality	3

Appendix 8.3 Tabulated themes from Chapter 7

Tabulated Themes from Chapter 7	
Name of Theme	**Number of Participants Contributing to Theme**
7. 1 Revealing and Building Character	5
7.1.2.1 Social Aspects of Character	9
7.1.2.2 Physical Aspects of Character	4
7.2 A Challenging Expedition	7
7.3 Expedition as a Future Reference Point	3
7.4 Expedition as Sanctuary	4

Appendix 8.4 Tabulated themes from Chapter 8

Tabulated Themes from Chapter 8	
Name of Theme	**Number of Participants Contributing to Theme**
8.1.1.1 Moral Reflection Through the Journal	9
8.1.1.2 Moral Reflection Through the Solo	10
8.1.1.3 Moral Reflection Through Group Reviews	4
8.1.2 Informal Moral Reflection	7
8.1.3 Unique Moral Reflection Within Individual Narratives	6
8.1.4 Implications for Expeditionary Moral Reflection	6
8.2.1.1 Rocks and Ropes as Moral Practice	4
8.2.1.2 The Bushwhack as Moral Practice	6
8.2.2.1 Service as Moral Practice	6
8.2.2.2 Encouragement as Moral Practice	6
8.2.2.3 Graciousness as Moral Practice	6
8.2.2.4 Esther's Agapic Narrative	1
8.3.1.1 Community: Morality Within the Group Experience	8
8.3.1.2 Community: A Path to Moral Self-Perception	10

Appendix 8.5 Tabulated themes from Chapter 9

Tabulated Themes from Chapter 9	
Name of Theme	**Number of Participants Contributing to Theme**
9.1.1.1 Future Reference Point: *Plus Est en Vous*	6
9.1.1.2 Confidence and Character	3
9.1.2 Yet to be Determined	3
9.2 The Uniqueness of Character Development	7
9.3.1 The Physical Influence of the Expedition on Character	5
9.3.2 The Social Influence of the Expedition on Character	5
9.4 Contribution to Rather Than Change in Character	5

Appendix 9

PhD Research Journal

As noted in subsection 4.6.2, I utilised NoteBook™ (n.d.) software to maintain an electronic research journal containing all the notes, ideas, reflections, difficulties and solutions throughout the research process. The following URL is linked to a navigable HTML version of the journal:

http://web.me.com/paul.stonehouse/PhDResearchJournal/